

Southern Churchman



Church Club
202 S 19th St
26Dec24

Vol. 88.

RICHMOND, VA., DECEMBER 29, 1923.

No. 52.

May the fulness of God's blessings en-
compas all our way;

The fulness of His promises crown every
brightening day;

The fulness of His glory come beaming from
above,

While more and more we learn to know the
fulness of His love.

---F. R. Havergal

EDUCATIONAL

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic year begins on the 1st Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN, 1 Chelsea Square, New York, N. Y.

Virginia Episcopal School

LYNCHBURG, VIRGINIA.

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalogue apply to

REV. WILLIAM G. PENDLETON, D. D., Rector.

The Virginia Home and Training School

Falls Church, Fairfax County, Va.

For the Feeble-Minded.

Established 1892.

For terms and information address

MISS M. GUNDRY.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eighty-fifth year of this School for Boys opens September 19th, 1923. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry.

One of the first Church institutions endorsed and aided by the American Church Institute for Negroes.

About eighty alumni (more than sixty per cent of the colored clergy of the Church) are now laborers in the Lord's vineyard.

The curriculum covers the full canonical course for Deacons and Priest's Orders.

The degree of Bachelor in Divinity is awarded.

The forty-sixth session opens Tuesday, September 25, 1923.

For catalogue and information, apply to

Rev. F. G. RIBBLE, M. A., D. D., Dean, Petersburg, Va.

HOBART COLLEGE

(For Men)

William Smith College

(For Women),

Geneva, N. Y.

102nd Year begins September 18, 1923. Courses leading to the degrees of A. B. and B. S. Hobart offers a large number of scholarships to students preparing for Holy Orders.

Rt. Rev. Chas. H. Brent, D. D., LL.D., Chancellor.

Rev. Murray Bartlett, D. D., LL.D., President.

For information address the President.

EPISCOPAL THEOLOGICAL SCHOOL

Cambridge, Massachusetts

Affiliated with Harvard University

For catalog address

The Dean.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

112 North Fifth Street, Richmond, Va.

LEWIS C. WILLIAMS, President

W. MEADE ADDISON, Vice-President

REV. W. RUSSELL BOWIE, D. D., Editor

REV. E. L. GOODWIN, D. D., Consulting Editor

REV. R. CARY MONTAGUE, Associate Editor

JOHN H. COOKE, Secretary and Manager

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE.

\$3.00 a year in advance. To the clergy, \$2.00. Six months, \$1.50. Trial subscriptions 3 months, 50 cents; 10 cents a copy. Foreign postage, 50 cents additional.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment, notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing MUST ALWAYS BE GIVEN. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman, and not to an individual.

ADVERTISEMENTS.—Rates quoted on request. For classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

CONTENTS

	Page.
Thoughts for the Thoughtful.....	4
Editorials	5-6
Ring in the New—The Rev. Robert E. Speer, D. D.....	7
Letters to the Editor.....	8-9
The Church and Young People's Work—The Rev. Karl M. Block..	10
Christianity and the Community—The Rev. Cary Montague.....	11
Report of the Executive Secretaries on the Survey of Women Workers: Greatest Bible Printing Plant in Far East Destroyed...	12
Church Intelligence	13-14-15-16
Family Department.....	17-18
Children's Department.....	19-20
Personal Notes.....	22

St. Stephen's College

A CHURCH COLLEGE OF ARTS AND LETTERS with four years' work leading to the degree of B. A. It meets the highest standards of scholarship set by the Middle States' College Association and features inexpensiveness of living, intimate personal companionship of professors and students and sincerity.

The fees are: For tuition, \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall \$225 a year; a total of \$600.

The College is equipped for teaching men who, after graduation, are going into business or into postgraduate schools of medicine, law, theology, journalism or into classical, social or literary research.

Address Bernard Idings Bell, President, Annandale-on-Hudson, N. Y. (Railway Station, Barrytown..)

ST. HILDA'S HALL

CHARLES TOWN, W. VA.

The Chevron School for Girls. Episcopal. In the Shenandoah Valley. College preparatory. Elective Courses. Music and Art, Athletics. Open-air courses. Individual instruction, \$600.

MARIAH PENDLETON DUVAL, Prin., (Former Principal Stuart Hall.)

The Protestant Episcopal

Theological Seminary in Virginia

The One Hundred and First Session Opened Wednesday, Sept. 19, 1923.

For catalogs and other information, address The Dean, Rev. Berryman Green, D. D., Theological Seminary, Alexandria, Virginia.

CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA, Inc.

President—the Bishop of Va. Episcopal Church ownership. Beauty of environment; health; scholarship; culture; Christian idealism.

FOR BOYS:

St. Christopher's School, Rte. 2, Richmond, Va. \$650. Catalog—Rev. C. G. Chamberlayne, Ph. D. Headmaster.

Christchurch School, Christchurch P. O., Middlesex Co., Va., \$400. Catalog—Rev. F. E. Warren, Rector.

FOR GIRLS:

St. Catherine's School, Rte. 2, Richmond, Va., \$800 Catalog—Miss Rosalie H. Noland, B. A., Principal

St. Anne's School, Charlottesville, Va., \$500. Catalog—Miss Laura Lee Dorsey, Principal.

St. Margaret's School, Tappahannock, Essex Co., Va., \$450. Miss Emma S. Yerby, Principal.

Legal Title for Wills: Church Schools in the Diocese of Virginia, (Inc.) About gifts, bequests for equipment, enlargement, scholarships, endowment, address

Rev. E. L. Woodward, M. A., M. D., Dean, The Church House, 110 W. Franklin St., Richmond, Va.

CHATHAM EPISCOPAL INSTITUTE

The Diocesan School for Girls CHATHAM -- VIRGINIA

The Bishop of the Diocese of Southern Virginia, President Board Trustees. Beautiful and healthful location. 15-acre campus. New Buildings and Modern Equipment. Athletics Gymnasium and Field Sports. College Preparatory. Music, Art, Domestic Science, Expression and Business. Certificate admits to leading Colleges. Terms moderate.

For catalogue address

ANNIE M. POWELL, A. B., A. M., Principal.

St. Elizabeth's Hospital School for Nurses

The St. Elizabeth Hospital School for Nurses will be organized January 1, 1924. This school will be affiliated with the School of Social Work and Public Health, students receiving a four months course in this school.

Theoretical and practical instruction will be given in all branches of Surgery and Medicine, including Children's Diseases and Obstetrics. Eight Hour System.

Only High School graduates will be considered, or those showing the equivalent of same. The training outlined will be according to the most modern and approved schedule.

For information address:

ROSE ZIMMERMAN VAN VORT, R. N., Superintendent of Hospital and Principal of Training School, St. Elizabeth Hospital, Richmond, Virginia.

READ UP

on the issues that have grown out of the Declaration of the House of Bishops and the criticism of it.

The Virgin Birth of Our Lord

By the REV. LEONARD PRESTIGE, M. A., Dean of Divinity at New College, Oxford. Cloth, \$1.15. Postpaid, \$1.25.

"There are two absolutely different classes of people into whose hands it may chance that this book may fall, and I should like to ask for the consideration of each class on entirely different grounds. In the first place there are those to whom the teaching function of the Church has a very definite meaning. . . . If the Church has been so completely wrong and deceived in a question of fact . . . there is no longer any certainty about any single article of her faith. . . . The Church has staked all her teaching authority on the truth of the Virgin Birth by asserting it in her creed. . . . The other class does not believe in the inspired teaching commission of the Church. . . . I would ask them first of all not to prejudice the question at issue.—From the Preface.

Modernism and the Person of Christ

By the Rev. W. J. SPARROW-SIMPSON, D. D. Price, \$2.00. Postpaid, \$2.15.

Chapter headings: Some Modernist Presuppositions—In what sense did Jesus call Himself Son of God?—The Apostolic Interpretation of Christ—The Value of the Apostolic Interpretation of Christ—The Christology of the Church—Some German Essays in Christology.

"If we criticize any statements of the Modernist type, it must always be distinctly understood that they are quoted as the opinions of an individual; that their author alone must be held responsible for them; that other Modernists are not at all necessarily committed to them."—The Author.

Broad Church Theology: Its Limitations and Defects

By the Rev. W. J. SPARROW SIMPSON, D. D. Price, \$1.35. Postpaid, \$1.50.

The author seeks "to explain the principles and propositions of individual exponents of the Broad Church school" and, in chapters following, discusses "the value of these opinions and the consequences which they involve."

The Religion of the Church

As Presented in the Church of England

By the Rt. Rev. CHARLES GORE, D. D. Paper, 50c; postpaid, 55c. Cloth, 75c; postpaid, 80c.

"The publication shows that bishops can still be looked to for leadership at once scholarly and popular and courageous."—Bishop Hall.

PUBLISHED BY
MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue
MILWAUKEE, WIS.

BANKING BY MAIL IS EASY

Write us for information.

Compound Interest on Savings.

BROADWAY NATIONAL BANK

Richmond, Va.

ASK FOR OUR LIST OF INVESTMENTS

Yielding 6% and 6½%

SOUTHERN BOND AND MORTGAGE COMPANY, Inc.

707 E. Main St.,

Randolph 1089

Richmond, Va.

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

Assets - - - - \$3,071,316.74

Wm. H. Palmer, President

B. C. Lewis, Jr., Secretary

J. M. Leake, General Agent

Wm. H. Palmer, Jr., Vice-President

J. C. Watson, Treasurer

Wm. P. Hill, Asst. Secretary

805 E. Grace
St.
Richmond,
Va.

Mrs. Cook's Cafeteria

9 Church Ave.
East
Roanoke,
Va.

COLONIAL CHURCHES

In the Original Colony of Virginia

A Series of Sketches by Especially Qualified Writers

35 ILLUSTRATIONS

This book shows the amazing effect which churchmen had on the founding of the colonies and the tremendous part they played in the upbuilding and development of the nation.

Price, \$2.00, Postpaid

The supply of this book is limited. Order now from

SOUTHERN CHURCHMAN CO.

Richmond,

Virginia

Opportunity For Dealer-Agents

Well-known and old-established firm manufacturing cemetery monuments wants a dealer-representative in your locality. We supply complete equipment and samples. Certificate of guaranteed quality with each monument. Address, with references, for particulars, CHARLES B. WILSON, General Manager, P. O. Box 452, Dept. M, Roanoke, Virginia.

BEVERLEY HEATING

The best for Homes, Churches, Stores and Buildings for all uses.

R. C. BEVERLEY HEATING CO., INC.
9 N. 7th St., Richmond, Va.
QUALITY—SERVICE.

Southern Engraving Co.

"Engraving of Quality."

Wedding Invitations, Announcements, Business and Callings Cards.
Samples sent upon request.

P. O. Box 1354 Richmond, Va.

JOHN L. RATCLIFFE

FLORIST

209 W. Broad St. Richmond, Va.

FLOWERS OF QUALITY.

Comfort Your Skin With Cuticura Soap and Fragrant Talcum

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

Beauty, Utility and Cost

In choosing Furniture of any sort, there are three things to consider—beauty, utility and cost. While you alone are the judge of the importance of these three, this store finds pleasure and satisfaction in endeavoring to offer you Furniture of distinctive beauty and practical utility at prices you can well afford to pay.

SYDNOR & HUNDLEY

700 E. Grace St. Richmond, Va.



AMERICAN NATIONAL BANK

Of Richmond, Va.
Oliver J. Sands, Pres.

BANKING TRUSTS SAVINGS

Thoughts For the Thoughtful

"Surely I will go with thee."

"We are all in need of each other."

There never has been yet a work for the Master that failed.

Blessed are they that are homesick, for they shall come at last to the Father's House.—H. Stillings.

If you are doing all you can to make a child happy, you are doing something that pleases God.

Leaning on Him, make with reverent meekness

His own thy will,
And with strength from Him shall thy utter weakness
Life's task fulfil.

—Whittier.

With a world that needs so much, and with a God Who knows its needs, there must be, in the long year some approach of His life to its life, some coming of the Lord.—Phillips Brooks.

Does the precept run "Believe in Good, In Justice, Truth, now understood; For the first time?"—or, "Believe in Me,
Who lived and died, yet essentially Am Lord of Life?"

—Browning.

Be useful where thou livest, that they may

Both want and wish thy pleasing presence still.

Find out men's wants and will,
And meet them there. All worldly joys grow less

To the one joy of doing kindness.

—George Herbert.

War will cease when man's desire for peace becomes greater than his love of conflict—and that time will never come so long as men remain slaves of the philosophy of multiplicity, in the sense that the many manifestations of life are different in origin and purpose.—Foothill Philosopher.

We go, though not "from glory unto glory," at least "from strength to strength." Only strength here, and earth's strength is often pain and struggle. But this is only the beginning; and in the greater life beyond, the strength is lifted into peace, and peace to joy, and over all the beauty of the Lord!—Brooke Herford.

The gift of peace does not carry with it exemption from life's struggle. But although the upper waters of the ocean may be brushed by the breeze, or even violently disturbed by the tempest, where the ocean is deep the depths are unmoved. Trust in God deepens the spiritual life; it carries it down into the heart of things. It is by it that duty loses a certain hardness which sometimes repels us, however much we acknowledge its dignity and its claim; it is by it that the carrying experiences of life come to us with the real force of teaching. The past is no empty story for us, viewed only with regret, the present is no chance condition of things, to which we give no patient thought.—J. Hastings.

Church Furnishings, Memorials, etc.

CHURCH WINDOWS
AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE
SEND FOR ILLUSTRATED CATALOGUE
Jacoby Art Glass Company
Dept. 44 2700 St. Vincent Ave., St. Louis, Mo.

J. & K. Lamb
25-27 SIXTH AVENUE NEW YORK
MEMORIALS IN STAINED GLASS
MOSAIC MARBLE STONE GRANITE
CARVED WOOD METAL ETC.



GRANITE AND MARBLE MEMORIALS

Largest stock in the South. We pay the freight and guarantee safe arrival.

The Couper Marble Works

(Established 75 years)
204-206 Bank St., Norfolk, Va.

R. GEISSLER, INC.
NEW YORK
56 W. 8. STREET
CHURCH
FURNISHINGS
WINDOWS—TABLETS
FABRICS—EMBROIDERIES
MEMORIALS

Seeking Business on our Record

We celebrated our fifty-fourth birthday on last Thanksgiving Day night and gave thanks for the success we have achieved.

Capital, Surplus and Undivided Profits now total \$1,425,000, of which amount only \$20,000 was paid in. Besides we have paid stockholders dividends continuously for fifty-one years.

We make a specialty of EXECUTORSHIPS and also Act as TRUSTEE under LIVING TRUSTS. You may name us as EXECUTOR with the assurance that YOUR ESTATE will receive unusually Efficient Service while in our hands.

THE FARMERS BANK OF NANSEMOND.

Suffolk, Virginia.

The Trustworthy Executor.

JOHNSON'S FOOT SOAP
ACTS LIKE MAGIC
ON TIRED, TENDER, SMARTING,
SWOLLEN, SWEATY FEET
CENTS—ALL DRUGGISTS

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 88.

RICHMOND, VA., DECEMBER 29, 1923.

No. 52.

THE NEW YEAR IN THE CHURCH

When this issue of the Southern Churchman comes into the hands of its readers, we shall stand almost upon the threshold of the new year. Some, perhaps, there are in the Church who look forward to this new year with apprehension. There has been of late a sudden storm of theological controversy. To the eyes of many it would seem as though the skies were dark ahead. What will happen to the Church, men ask, if there is to be open division among our leaders as to the truth for which the Church should stand?

We did not mention this subject in the last issue of the Southern Churchman, though already it was crowding to the front of attention, not only in the Church, but in the daily press. We did not want to mingle even the suggestion of controversy with the Christmas spirit. In the message of the Christ of Bethlehem there is a heavenly music too sweet to be disturbed by any earthly clamor. We should like to think that, in our own columns and in all the journals of the Church, whatever may henceforth be said in regard to theological differences of opinion shall carry with it that atmosphere which men must breathe at Christmas. Greater than all the changing thought of His disciples is the unchanging Christ. He can gather into His own fellowship all those who truly bring to Him the tribute of their love.

The present discussion in the Church was precipitated by the Pastoral letter of the Bishops concerning which we have already briefly spoken in these columns. Of course that letter itself had certain motivating causes, but it is not possible authoritatively to trace these. Many believe that the Pastoral was directed specifically against the address made by Bishop Lawrence on the occasion of his diocesan anniversary, and published under the title of "Fifty Years." Probably it was urged on also by a memorial espousing the conservative position, drawn up originally in Philadelphia and signed by many laymen there and in other cities. But these particular expressions of opinion have had an influence only conjectural. The most definite and important starting point for the discussion is undoubtedly the Bishops' Pastoral.

We cannot help wondering whether the group of Bishops who put it forth are wholly satisfied now with their production. It was a questionable decision which a scant half of the whole House of Bishops made when at a meeting called for other purposes, they determined to set forth a proclamation defining and delimiting the faith of the

Church. In a personal letter written by one of the Bishops who was present, we have seen it stated that when Bishop Hall, the chairman of the committee of five appointed to draw up the statement, reported it back to the House of Bishops as a whole, he expressed regret that the committee had not had time to have copies of the statement mimeographed—but that as a matter of fact they had not had time, and so he would proceed to read it. The statement was then read; and upon that hearing, without having the written words in their hands for careful perusal, the Bishops proceeded to adopt it and to send it forth. That was, it seems to us, very summary and reckless dealing with a grave and difficult matter. When men are handling dynamite, they do not toss it about without considering in the first place what dynamite may do. The Bishops were putting forth a statement which they must have known was charged with spiritual dynamite, and the way in which they dealt with it was not such as to commend the patience or thoroughness of their judgment to the Church.

This Church of ours heretofore has happily been delivered from the wretched wrangling of fundamentalists versus liberals which has embittered the spirit of other communions. We had rejoiced in the fact that within the Church's spacious Christian understanding there was room for men of many minds. We had rejoiced that faith is something larger and more beautiful than the little definitions of "the faith" which any coterie of Churchmen may set up. We had been bearing our corporate witness to that which surely Christ would sanction, namely, that men may have very different interpretations of what other men have said about Him, and still belong to one fellowship if only they will love Him and follow Him as their Lord. Now one-half of the House of Bishops, by a Pastoral which incorporated a deliberate threat, have called out the immediate protests of many men in the Church everywhere. Some of the statements from the group of so-called liberals seem to us to have been extreme and ill-advised, and newspaper quotations of addresses are very apt to give impressions wholly distorted and incorrect. That is bound to be the unhappy result of any controversy. May the Church not hope that her leaders everywhere, including her Bishops, will show a calmer and more deliberate and more imaginative Christianity than has been the fashion since the assembly in Dallas?

THE CASE OF MR. HEATON

The most dangerous cloud on the horizon is the threatened trial in the Diocese of Dallas of the Rev. Lee W. Heaton. Since last Palm Sunday, when Mr. Heaton preached a sermon to which Bishop-Coadjutor Moore, of the Diocese of Dallas, took vigorous exception, negotiations have been going on between the Bishop and himself. Mr. Heaton agreed to make no reference in his sermons for a period of several months to the subjects which had been

in controversy, and in the meanwhile to follow a prescribed course in reading laid down by the Bishop. This Mr. Heaton did, and not long ago he appeared before the Bishop for examination. The Bishop was dissatisfied with the result of the conversation between himself and Mr. Heaton at that time, and requested that Mr. Heaton should submit to him in writing his views upon the Creed, and more particularly upon the article concerning the Virgin

Birth. This, on November 16, Mr. Heaton did. His state- his case against Mr. Heaton is weak, and that no good ment, written at some length, is in our hands, but we do purpose could come from pressing it to a trial. The latest not publish it now because we do not want to add any press reports emanating from Dallas represent the Bishop further incentive to the unhappy discussion which might as saying that no positive steps have been taken for a trial so much better be settled in a spirit of generous under- of Mr. Heaton, and as indicating that he (the Bishop) standing rather than in ecclesiastical conflict. Whether or would deprecate such a course. If that be true, then it not there is to be a conflict would seem to depend now is to be hoped that he will make his vindication of Mr. upon the action of Bishop Moore. It is known that very Heaton open and clear. It is not just that a man's name prominent Churchmen, some of them belonging to the should be cast under suspicion without frank action on same school of conservative churchmanship which Bishop the part of his Bishop to make clear the Bishop's recogni- Moore represents, have earnestly represented to him that tion of that man's loyalty to the Church.

WHAT IS "THE MIND OF THE CHURCH?"

We do not know what we should do without The Living Church. Every once in a while it carries an editorial so eloquent and so true that we rejoice to quote from it at length, and to conform our own expression to its fine keynote—as was the case this past summer, for instance, with an editorial on America and her international responsibility. Then, about equally often, the same engaging paper puts forth something so manifestly fallacious that no one could resist the attraction of such a target to shoot at. What with one thing and another, The Living Church is a boon to any editor. Without it, we should lose a large proportion of our editorial incitements, both complimentary and controversial.

The last occasion is of the latter kind. The editor of The Living Church is assuming one of his favorite roles, that of defender of the Catholic faith, and in this role he manifests again his solemn conviction that any straw man dressed up in the uniform of tradition is thereby immediately made into the soldier of a militant and dismaying argument.

He writes on "The Test of Churchly Teaching," and takes Dr. Karl Reiland, of St. George's Church, New York, to task for saying that the cardinal promise which every minister in this Church makes at his ordination is "to teach nothing as necessary to salvation except that which he shall be persuaded may be concluded and proved by the Scripture." This, says The Living Church, is only a half truth, or, more accurately, a quarter truth; for the promise on which Dr. Reiland lays sole stress is only one of four relevant promises which the candidate for ordination makes; and all these must be considered together. Two of these, as The Living Church reminds us, have to do not with a man's personal ideas and persuasions, but with his loyal acceptance of the expressed teaching of the Church as the Church herself has set it forth. Particularly, there is this question: "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same?"

Then The Living Church goes on to comment: "The Church must assure herself that the man's 'views' and the Church's 'views' are in accord. He is not to teach what 'this Church hath received' unless he is himself 'persuaded' that that teaching 'may be concluded and proved by the Scripture.' And he is not to teach what he himself is 'persuaded' 'that the Holy Scriptures contain,' unless, in fact, that be also what 'this Church hath received' in the matter."

Later in the editorial, The Living Church pronounces this: "Finally, if there be any priest anywhere, who, after careful and honest study of those authorities that best vindicate the faith, finds his mind still unconceived, let him throw the responsibility on the Church and accept the doctrine BECAUSE THE CHURCH AFFIRMS IT."

For a flat piece of obscurantist counsel, that can rank with the prize-winners. By the Church and the doctrine which the Church affirms, The Living Church—as the whole tenor of its editorial makes plain—means that formation of doctrine which is considered as summed up and com-

pleted. The deposit of ideas has been delivered; the Church has wrapped truth in a neat package of doctrine stamped and sealed; and all a man has to do is to pass it on—whether the living hunger of men is satisfied by this particular form of the Church's affirmation or not. "Accept the doctrine because the Church affirms it!" Martin Luther got that same advice. So did the Reformers in England. So did every other forward-looking thinker who in any generation has moved out beyond the regimental ecclesiastical mind. And we should be back in the dark ages, spiritually and intellectually, if the creative personalities in God's Church has listened to any such prescription.

The trouble with The Living Church is that it clings to a static notion of the Church, and of truth also. It seems to believe that those things which "the Lord hath commanded" and which "this Church hath received" must all be dated back in other periods of history. There is an apparently unintended hint of another idea when The Living Church says, "No man is competent, by his sole intellectual process, to treat the whole composite mind of the whole Church throughout the Christian centuries as a negligible factor." Quite so; but what are "the Christian centuries," and what is "the whole composite mind of the whole Church"? Isn't THIS a Christian century just as truly as those which have gone before, and is not the Holy Spirit of God's revealing truth as able to be operative now as it was—let us say—in the year of Nicaea? And how is "the whole composite mind of the whole Church" made up? If it is a mind at all, and not a mere echo from the dead, it is never made up, but is always creatively in the making. To the system-makers, that is distraction. They want a body of ideas which will stop being fluid and stop changing its position; they want to be able to freeze it solid and handle it in chunks. They are willing to incorporate in their system at any moment the contributions even of those who were adjudged heretics in other centuries, inasmuch as those are now dead and therefore guaranteed against causing any UNPREDICTABLE disturbance; but they have the horrors when any new thinkers in their own generation arise, for that means that the whole system of thought which they supposed they had AT LAST got neatly and finally blocked out, must go back into the crucible again. But though it may be very unpleasant for the system-makers, the ways of God's working seem to go on regardless. As a matter of fact, "the whole composite mind of the whole Church" is continually being reshaped—transformed and transfigured from within. The man with the message of a new interpretation of certain articles of the ancient creeds does not stand outside "the whole composite mind of the whole Church"; he is in that mind, he is IT, or a part of it, and just as truly a part as is any other. What the mind of the Church will be tomorrow depends not solely on the interpretations of Christian truth which were found satisfying yesterday, but on those plus the interpretations toward which obedient spirits find themselves irresistibly drawn today. Any one with a knowledge of Church history knows that the unexpected and, at the moment, the unpopular teaching of men whom the system-makers anathematized, has often been received

by the next generation as the blessed vehicle through which "the Lord hath commanded" and "this Church hath received" a new spaciousness and liberty in its belief. A remembrance of that should make ecclesiastical writers of today less confident in their notion that any one who comes with a new conception is sufficiently condemned because he may not agree with that product of their own intellectual carpentry which they call "the Church's mind."

The editor of The Living Church ought to take more seriously the suggestion arising out of his own paper's name. We really are a living Church, and not a dead one; and to this living Church, and through living men, the Spirit of Christ may have new and sweet simplicities to teach concerning that Incarnation which is so much more significant than any definitions as to its physical methods and means.

RING IN THE NEW

By the Reverend Robert E. Speer, D. D.

ON Armistice Day one of our great newspapers published several pages of statements by men and women of many lands in answer to the question, "What Hope, Five Years After the Armistice?" Some thought they could find grounds of hope and some thought that there were none. It was possible to read column after column of these replies and find no evidence that their writers had ever heard that Christ was born, or that He is alive and in the world today.

But He came into the world and He is in the world. The angels sang the truth to the shepherds. "For unto you is born this day in the City of David, a Saviour which is Christ the Lord." And though He went away He came again and is about among men now, not another—but the same, yesterday, today and forever. And the writers on Armistice Day would have written differently if they had understood this. The world's want is the discovery of Christ.

We have to expand our conception of Christ so as to recover the early belief in Him as the complete revelation of the character of man and of the spirit of human society. This is a very good place to begin, because it is here, where individual character stands in the illumination of Christ's own presence, that men get their first startling apprehension of how absolute and commanding a figure the Lord Jesus Christ is. * *

Let any man bring his character or his ideals of character into this light, and something speaks to him at once, that reaches beyond all that he has ever known or been, and holds him up with full betrayal to the world. Horace Bushnell writes a great chapter on "The character of Jesus, forbidding His possible classification with men," but that is not the real title of the chapter which he has written; that is only what he called it. But any man who reads the chapter sees, at once, that it can bear a different name—"The character of Horace Bushnell revealed by his capacity to estimate the character of Jesus Christ." Our own snug self-contentment is possible only through isolation from Christ. This is one reason why men hold aloof from Him. They dread the power and the accuracy of His exposure of them to themselves and the world. They shrink from the revelation in Him of the moral purity and greatness which they know they lack. Christ did not come to judge but He is, and will always be, the ultimate moral judgment of every man.

We bring our lives into the naked scrutiny of the presence of Christ and we see a new vision looming above us, bigger than any we have dreamed before, and are confronted with a call to the enlargement of character, of the ranges of human hope and faith, of the possibilities of human friendship and affection, revealed in Christ, on Whose threshold, even, Christian men are hardly yet bold enough to stand. * *

It is not only this larger apprehension of Christ as the revelation of individual character that we are needing today; it is the revelation of Christ Himself as the new and authentic Spirit of human society. There was a book which wielded a great influence in America, and indeed all over the world, before the War, when German books had a great deal more influence than they have today. In one chapter of that book—Harnack's *What is Christianity?*—the author refers to the fact of the effort on the part of every movement of men to make a partisan figure out of our Lord, in some way to get Him at their head, to have Him stand for their partial views and their insular interests. We are hearing men on every hand, today, making a claim for a partisan Christ. The whole movement of Bourbonism in our economic life has sought to shelter itself behind the figure of Christ as the justification of a static, economic order in human society, as the warrant of privilege and inequality. On the other hand, the whole body of wild radicals who would surrender the priceless traditions of the past and all the slowly accumulated gains of our age-long struggle, what are they doing but trying to

(Copyright by Fleming H. Revell Co.)

thrust their banner of class struggle, of radical leadership, into the hands of "the Carpenter Revolutionist?" We need to realize that Christ will be made the head of no faction, the leader of no party; that Christ stands for the spirit of absolute, sacrificial and unselfish ministry in the whole of human life. And society will continue just as we see it today, a welter of conflicting interests across chasms within the nations and across gulfs between races and nations, until that larger Christ comes in, Who shall lay His standards of character on every man, and the Spirit of His broad love and equal brotherhood on all human life.

Jesus Christ loved as no other lover ever loved, and His hand was as firm, and His strength and His will as clean and unbending as any hand and will we have ever known. In our lives we shall have no trouble in friendship, in home obligations, in the work of our own community, in disarming and demanding justice and righteousness, in loyalty to the Christian body to which we belong, in dealing with our social and political problems, in thinking out our own course of action, in relationship to the queer tangle of international associations—we shall have no insoluble difficulties if we are sure and resolved here, accepting absolutely the mastery of Christ's conception and use of His rights and the mastery of Christ's conception and exercise of His duties.

One great outstanding word of the New Testament is the word "power." It is useful to count up in a concordance the number of times "power" is used as compared with "love" and "hope" and "prayer." The word "power" occurs nearly three times as often as either the word "hope" or the word "prayer," and twice as often as the noun "love." The great note of Christ's work in the world, the great note of His perpetual immanence in humanity, is the note of power, the power of His resurrection. It was by His rising again from the dead that He was declared to be "the Son of God with power."

We need in this day, as much as anything else, that larger view of Christ that will not abridge or limit His power. We need His power of fearless and penetrating diagnosis of our moral need. That is where all our schemes go wrong at the very beginning, from their superficial and frivolous interpretation of what the problem is that needs to be solved. How many times during the years that have just gone by, as we felt the thrill of the great impulses that were moving across the nation and the world, did men say to one another, "We shall never be the same again!" No, we shall never be the same again, but it may be that we shall be less and worse than we were before. An experience of destruction, such as we passed through, will not necessarily re-mold and re-make the character of mankind. Too often it cuts only into the structural problems of humanity; not deep down where the great streams of organic life are flowing. What we need is Christ's power of diagnosis of what the real need is, that moral and spiritual need which lies deeper than all the little nostrums of our day can reach.

And we need that power released upon our life in larger volume to break the shackles of our old habitudes, our habit of acceptance of what is practicable, our habit of acquiescence in inadequate moral achievement in life, our habit of surrender to defeat and shortcoming and moral delinquency and to tame postponement of the Kingdom of God.

There are no limitations around the power of God except the resistance of human wills. God, Who was able to conquer death by the resurrection of His Son, is able, today, to slay any foe that needs to be slain, to do any work that needs to be done, to build in our own generation the walls of the Kingdom of God upon the earth. We want a larger thought of Christ's power as unhindered, as able both to reveal the real need of modern humanity and to accomplish the work that our day needs. One remembers the beautiful words which Principal Hogg has written on

the title page of Christ's Message of the Kingdom. He takes them from Dr. D. S. Cairns' Christianity in the Modern World: "For the first time in history there appeared on earth One who absolutely trusted the Unseen, who had utter confidence that Love was at the heart of all things, utter confidence also in the Absolute Power of that Absolute Love and in the Liberty of that Love to help Him.

The trouble with mankind, today, is no mere ethical trouble; it is biological. We have not the adequate forces of life within us, and we never can draw out of our tepid wills and our moral feebleness the energies that alone can remake the world. We have to tap the new fountain of blood, of life, the great fountain of God's own life, unsealed in the Cross and the open grave of Christ. And we have to take Him not only as the light of the world and as the life of man, but we have to take Him individually as the Head of each of us, because the Head of all humanity. We sing, "Thou, O Christ, art all I want"; but it is equally true, "Thou, O Christ, art all that any man wants!" He came not to be the head of us, one by one, in the Church and its brotherhood alone, but He came to be the Head of all mankind. None of the other religions of social methods, of political systems, of moral ideals have the flexibility and the adaptation and the power to make them fit the needs of the living world. Only the personal redemption which flows from the infinite person of Our Lord, Jesus Christ, is adequate to the needs of all men in all lands, in all times. He is sufficient, this greater Christ, for all the world for ever.

But that is not our problem—whether a larger and adequate Christ is available for all. This is our problem. Let us bring it as nearly home as we can. Our problem is not about Christ; our problem is about ourselves. Do we conceive Him in Truth? Or have we emptied Christ of His greatness? Have we been satisfied with some small and partial figure, when the infinite and inexhaustible Lord was calling us? Have we failed Him? Are we afraid to let Him make us great? Are we so little and so content in our littleness that we dare not pass out of it at His call, Who laughs at all this littleness and would bid us walk with Him the great, free ranges of the unmeasured power of His Father? Are we timid to make this known to men; to go straight into the world of our time and tell men just what we know about it, and what the sickness of mankind really is, and Who alone has the adequate remedy for it?

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE PRESENT CONTROVERSY IN THE CHURCH.

Mr. Editor:

My knowledge of the South—and I am an adopted Southerner—assures me that you hold the faith in all its integrity, and that if there be any denial of the Virgin birth and the Resurrection of the body, it is so faint as to be almost inaudible.

But here in the North, when we are about to commemorate the Virgin birth, we are in the throes of controversy, and some of our leading priests are loud in their repudiation of that which is vital to the Church's existence.

In today's paper we read of the impending trial for heresy of a Texas clergyman, and of the denial by Dr. Parks, of New York City, of the Virgin birth and the Resurrection of the body. And only lately have we read of Bishop Lawrence's unfortunate statement that the Virgin birth is not necessarily tied up with the life of Christ.

God alone knows what is happening to this dear old Church of ours, or what the future has in store for us. I have been a priest for over thirty years, and have tried my hardest to keep abreast of the times. And yet I have never found any evidence that the Church throughout the world has been wrong in her Creed, and that these two particular clauses will have to be abandoned.

"Only through Me! . . . The clear high call comes pealing
Above the thunders of the battle plain;—
Only through Me can Life's red wounds find healing;
Only through Me shall earth have peace again.

"Only through Me! Love's might, all might transcending,
Alone can draw the poison fangs of hate.
Yours the beginning! Mine a nobler ending—
Peace upon earth, and man regenerate!

"Only through Me can come the great awakening!
Wrong cannot right the wrongs that Wrong hath done;
Only through Me, all other gods forsaking,
Can ye attain the heights that must be won.

"Can we not rise to such great height of glory?
Shall this vast sorrow spend itself in vain?
Shall future ages tell the woeful story—
Christ by His own was crucified again?"

It is the will of God that it should not be so. It is His will that now and here a world of peace and righteousness should come. He sent His Son to be the Saviour, not the Loser, of the world, and His Son taught us to pray not in vanity but in truth, "Thy Kingdom come. Thy will be done on earth." When was there ever greater need for the fulfilling of this prayer? Why should it not be rung in now?

"Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

"Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

"Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

But both factions cannot be right. If there were no Virgin birth, and if there is to be no Resurrection of the body, then it is monstrous for us who have hitherto believed in these articles of the faith to be compelled to go on repeating the Creed for the rest of our lives.

But the worst of all is that the denial of these articles must necessarily and logically mean the denial of almost everything that distinguishes Christianity from bald and naked Unitarianism. For if Christ were born like every other man, and was only the best man who ever lived, what have we left?

He was a good man—the best product of the race—but he was not God. So the angels' song at Christmas was a myth, and there were no worshipping Shepherds and no Magi. And, of course, there could not have been any Annunciation. And if Christ did not rise, He could not have ascended, and there is no session at the right hand of God. And the whole sacramental system of the Church must be a farce! Baptism can only incorporate us into a human, ethical society, and the Holy Eucharist is nothing but a bare memorial of a dead man, and both might well be discarded as antiquated and untrue.

A trial for heresy is a thing to be dreaded, but something must be done if the Church is to survive.

These denials are not at all new; there were more of them in the first three centuries of Christianity than there are now. But the ancient Church met them bravely, she cast out the heretics, and the Church triumphed. Has not the time come for the Church to bear her witness to the truth in its integrity—the truth which is still held by the overwhelming majority of Christian people, and if she should fail, what is to become of her?

Our hearts are heavily burdened today because we are compelled to cry out with Mary of old: "They have taken away my Lord, and I know not where they have laid Him."

God forbid that I should write in a controversial spirit, especially at this holy season of Christmas. But I am wondering "where I am at" theologically, and although I have held rigidly to the Creed all through my ministry, I

don't want to have to repeat the Creed if it be untrue in its main statements.

If the Creed be true, then no man, whatever distinction he may have gained, should be permitted to deny it publicly; if it be not true then let it be removed from the Prayer Book. But if the Creed should have to go, what will be left to us?

This is how thousands of our clergy and laity feel at this time. Let us pray for our Bishops who are burdened with these awful problems, and let us trust them to solve them for us in God's good time.

For the crisis is a serious one for all of us, and if brave, honest leaders were ever needed it is now.

One great encouragement is found in the fact that eighteen-twentieths of Christendom accept the Creed in its fullness. And if we deny the faith God will raise up other men to support it; for He is able even of these stones to raise up children unto Abraham.

PERCY T. FENN.

Syracuse, N. Y., December 17, 1923.

Mr. Editor:

It would seem as if the present controversy in the Church took place on a ground so long fought over that nothing new can be said. Though such may be the case, I venture to offer one or two considerations which I think are, at any rate, frequently overlooked.

First, touching the question of dishonesty in reciting the Apostles' Creed. There is one phrase in regard to which it seems to me we are all dishonest, and that is: "Sitteth on the right hand of God." To the generations amidst whom the Creed arose, this meant precisely what it said. They thought of God the Father as occupying a throne up above the firmament and looking down upon the level and solid earth. When they read in the New Testament of Christ being exalted to the right hand of God, they attached to those words a meaning which was fairly literal. But in the course of the ages God has revealed through the Spirit to His Church that He is to be thought of in a very different way. His universe is very vast and He is always present everywhere in it and is always the Triune God in whom Christians believe. There is, therefore, no thought of right hand or left in our present conception of the relations of the Father and the Son—to say nothing of a throne and another seat next the throne. The fuller revelation has cancelled the old idea. We are so used to this that we go right on, saying words in the Creed which we could be justly accused of not believing, and yet we all feel that we are doing nothing amiss.

Now in this present controversy we hear a great deal about the scientific attitude and about New Testament criticism, but perhaps there is something deeper. Perhaps here also we touch upon the beginnings of a fresh revelation, which God is slowly making to His Church.

There are some men among us who have come to believe that God's conduct of His universe has been marked since the beginning by unvarying regularity and continuity. To them this reflects an important trait in the character of the heavenly Father—His faithfulness, or self-consistency, or reliability. In this they find a very clear and solid ground for faith. Of course it excludes what we call miracle, and, therefore, for them the phrase in the Creed regarding the birth of Christ has lost its old meaning. It is not a case of denying an hitherto accepted fact, because of uncertain evidence, so much as it is a moving on to a new and significant theological position.

Personally, the writer does not share this position to the completeness with which he has outlined it, but he has a great deal of sympathy for those who do. And he would like to ask, Why raise the question of dishonesty? Why not grant that God is a living God and does at long intervals, with great slowness, reveal more and more about Himself to His people and that new revelation does sometimes cancel some element in what was previously accepted. That is not to say that this present tendency is such a revelation, but only that it may be. But since it is just possible that it may be, why not let us be patient and look at it long and carefully from all sides and let the next few generations look at it? Why assume that God has nothing new to say to His Church of such importance that it may even involve some cancellation of what has formerly been believed? Why not wait upon Him and give Him time?

CHARLES E. HUTCHISON.

East Orange, N. J., Dec. 18, 1923.

THE CHURCH SITUATION IN ENGLAND.

Mr. Editor:

It occurs to me that some of the readers of The Southern Churchman would be interested in an abbreviated dissertation on the present discussion, in England, of a revision of the Prayer Book.

The Anglo-Catholics assert that not only is revision today desirable, but that a further revision will be required in the future—hence the "Battle of the Books" already launched.

According to the Bishop of Norwich many of the clergy already speak contemptuously of the thirty-nine articles and modify the services to suit themselves. They argue that modern thought demands something less archaic than the stately and beautiful Church of England service. But these very men are leaning towards the Roman Church, which is given over to superstition and tradition.

The Prayer Book is undoubtedly a reflection of the Bible, like the reflection of a lovely landscape in a clear pool. How then can a revised edition with its proposed alternate communion services adhere to Christ's own clearly defined version of His Last Supper?

The Book of Common Prayer belongs essentially to the people, and it is suggested that they are not adequately represented in the present Assembly.

Lord Hugh Cecil, on the Prayer Book debate before the Assembly on November 14, declared that in his opinion schism in the Church could please only two parties: the Pope and the Devil. At the same time he advocates the proposed alternate communion services in order to placate the High Church party. Is this not a compromise?

Bishop Gore, the Bishop of Oxford, in his "The Religion of the Church," tells us that the Roman Church at any rate tells a man what he has got to do—and adds that "it is the intention of the Church of England that we should live under like precepts."

In course of conversation with a Roman Catholic the other day the writer was assured that it was thoroughly understood that the Church of England was based entirely upon the Pope's refusal to sanction the divorce of Henry VIII in order that he might marry Anne Boleyn and unhesitatingly expressed the Roman Catholics' contempt of so slight a foundation.

The present controversy reminds one of a man willing to sell his birthright for something he believes to be better. The Church of England Prayer Book is our birthright.

On what grounds do we appeal unto Caesar?

M. PAGE BIRD.

Teignmouth, England.

A SUCCESSFUL MISSIONER.

Mr. Editor:

The Christian prophet who is on fire with his message and has the gift of putting it across to the plain people will never lack a following. This has been demonstrated once more by a six-day preaching mission at St. Andrew's Church, Thompsonville, a mill town in Connecticut. Roman Catholics, Dissenters, and Anglicans, after a nine-hour working day, have sat side by side in a crowded church for two hours each night greatly moved and thrilled. Despite the late hour, the congregation refused to leave when the opportunity was given. Even a heavy rain did not discourage attendance. There were daily celebrations with meditations and special services for children.

Temporarily, the man on the street is more interested in religious discussion than in political topics and the comments are kindly, not critical. The missionary, the Rev. Walter E. Bentley, of Port Washington, Long Island, of Actors' Church Alliance fame, has been deluged with questions, together with prayers for intercessions. The vestry gave him a supper and a special gift as a proof of their personal esteem and appreciation.

Dean Colliday, Canon Plumb, Dr. Miel, and other clergy from nearby towns and cities have been present among the many out-of-town guests.

I feel, Mr. Editor, that I must share this means of helpfulness with others in the Church. Mr. Bentley makes a tremendous popular appeal. In his skillful hands, religion becomes vivid. His addresses are more than mere sermons. He paints, in a masterly way, pictures which grip you and which will remain in the memory long after the spoken word has been forgotten. My only regret is that his visit has been to our small parish of four hundred communicants when he could as easily have filled a city theatre, thereby reaching many who are indifferent to religion. I shall be happy to answer any inquiries which may be sent me.

GLEN B. COYKENDALL.

Thompsonville, Conn.

THE CHURCH AND YOUNG PEOPLES' WORK

By the Reverend Karl Morgan Block

Bag It To Baguio.

Imagination and persistence, these are the keys to success with our Young People. Throughout the country one is constantly impressed with the originality shown and the initiative displayed by the very group of whom the Church has been scarcely conscious in the past. The dramatization of an appeal and the success attending it is graphically shown by the experience of the Young People's Fellowships of Buffalo and Rochester.

Fascinated by a remarkable address on the Philippine Islands by their beloved Diocesan, Bishop Brent, the Young People decided to assist in some practical way the work of the Church in these far off islands. At the Bishop's suggestion they chose the erection of a school and chapel at Baguio, and distributed little red bags, marked with a capital E. O., for the self-denial offering of the members of these two Fellowships. The total pledge was \$1,000. The Program was built around the three C's—The Call, The Challenge and The Climax.

Miss Helen C. C. Brent spoke on "The Call," and told of the work done by the Easter School among the Igorot boys and girls up in the mountains of Luzon. She spoke particularly of their need for the new chapel which the boys and girls of Western New York have promised, and contrasted the beautiful church buildings in their own diocese with the chapel now in use at Baguio which is almost falling to pieces.

Benedict V. K. French of Trinity Church Fellowship in Buffalo, and Edwin R. Williamson of St. Luke's Church Fellowship in Rochester, spoke on "The Challenge." Each of them explained why the Fellowships attempted to raise this money and how it was first planned to give a dance or a play and use the proceeds for this work. Bishop Brent, however, challenged the young people to give their offering by denying themselves pleasures, for as he said, "It is not of the highest type of service to give of that which costs nothing, or to use a need as a means of securing selfish pleasure and giving what gain we may chance to get to help that need. We ought to give a product rather than a by-product to God's treasury." The Fellowships of the diocese accepted the Bishop's challenge, and during a period of three weeks saved their money, putting it in the little red bags made by the girls of the Fellowships for that purpose.

The Rev. William E. Gardner, D. D., Executive Secretary of the Department of Religious Education of the National Council, spoke on "The Climax." He told of what the successful conclusion of this effort would mean to the Young People's Movement in the country at large, and reminded those present that the real climax was the new chapel, built and ready for use at Baguio.

Programs on the work in the Philippine Islands, designed to acquaint the Young People with Baguio and other mission stations, formed part of their educational propaganda. The money thus raised was presented at Corporate Communion in the two cities, at which the Bishop was the celebrant. A great deal more was achieved than the mere answer to this need. Missionary information of a very definite kind was disseminated. The gifts represented the highest plane of generosity and the Young People learned that emotion which passes into practical action is after all the true basis upon which vital and abiding interest can be maintained. "Where your treasure is there will your heart be also." The Young People of Buffalo and Rochester have an investment at Baguio. The very mention of the Philippine Islands will arouse their immediate attention henceforth.

Here is part of the Propaganda:

Rochester and Buffalo.

(Tune—"Beside a Babbling Brook".)

Rochester and Buffalo
We all united want to go
For Ba-gi-o.
Let's exchange suggestions to and fro.
You have some we want to know.

Rochester:

"Buffalo, we give to you
The plans of what we want to do
For Bag-i-o."

Buffalo:

"Rochester, we know your
Kindness can't be beat.

We'll try our best to
Help you put across the feat."

Rochester and Buffalo:

"Then we'll all be happy
And our plans will be more snappy
For Old Bag-i-o."

O! By Hep! We've Got the Pep.

(Tune—"Bambilena.")

O! By Help! We've got the pep,
We're goin' yet,
We're all in step
We're goin' to show
The world what we can do.

O! My Honey! We'll get money
Lots of money
Make things sunny
For our Bishop's School at Baguio.

We'll all step on the gas and
Make a dash
To spenders rash
Collect their cash
Until at last
We have one thousand Bucks!

Then we'll go to Bishop Brent
And say we neither stole or lent
The money for the School at Baguio.

Prayer for the Young People's Fellowship.

Diocese of Western New York.

O Almighty God, Our Heavenly Father, Whom truly to know is eternal life, we beseech Thee to bless our Fellowship with the abiding presence of Thy Holy Spirit. To each of its members vouchsafe Thy help, guidance and protection. Fill our hearts with such love toward Thee that we may never be afraid or ashamed to be loyal to our Master. May the vision of Thy service inspire us, the confidence of Thy presence sustain us, the consciousness of Thy love purify us. Use us as Thou wilt in Thy Kingdom here and grant us an eternal crown, through Jesus Christ Our Lord. Amen.—Bishop Ferris.

From "The Leader," edited by the Young People's Service League of the Diocese of Kentucky.

Suggestions for Diocesan and Parochial Activities in the Field of Religious Education:

1. Diocesan Supply Department for Church School materials.
2. Christian Nurture Leaflet Exchange.
3. Collecting and mounting supplementary pictures for the Primary Department of the Church Schools.
4. Prepare handwork material for the kindergarten department, such as poster patterns, outlines to color, picture-book covers, Christmas and Easter cards, materials for constructed stories.
5. Clerical work—cutting stencils, mimeographing and sending out bulletins for the D. B. R. E.
6. Making posters for diocesan or parochial activities.
7. Acting as leaders in the C. S. S. L. and teaching the children to do the various kinds of hand work.
8. Assist in Church School Attendance Campaigns.
9. Conduct a kindergarten or nursery for young children while the parents are attending church.
10. Supply clothing for Church School children in need.
11. Attend a Church School Normal Class to prepare for teaching.
12. Assist Church School teachers with hand work in their classes and act as an understudy or substitute.
13. Call upon parents and explain children's home work when the teacher cannot do it.
14. Assist with children's parties.
15. Care for children at their home while the parents attend Church meetings or services.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

THE MEETING OF THE SOCIAL SERVICE COUNCIL OF ADVICE.

There is a little group of persons representative of every section of the country who formed for Dean Charles N. Lathrop what might be called his "cabinet" in the administration of the General Church along Social Service lines. They get together two or three times a year, and their deliberations are of such importance to those interested in bringing Christianity into the community that we quote herewith in full the report sent to us of their last meeting:

"The Council of Advice to the Reverend Charles N. Lathrop, Secretary of the Department of Christian Social Service of the National Council, met in Chicago from December 4 to December 7. There were representatives from the eight provinces of the Church as well as from the Staff of the Department, so a full discussion was made possible of all the important matters before the Church in the field of Social Service.

Diocesan Social Service Departments.

"It was the consensus of opinion that one of the chief aims of the National Social Service Department should be to awaken social service interest and activity in every parish. This must be the chief work of the diocesan social service departments. The members of the Council felt that it was more practical for the National Department to deal with the diocesan commissions and departments directly than through the social service organizations of the Province. To help the dioceses in their social service work the secretary of the National Department was asked to prepare a quarterly bulletin on methods of work. It was decided to try to get from every diocese which is active in social work suggestions as to methods and copies of literature sent out to be included in this bulletin. Mrs. Theodore W. Robertson of Chicago and the Rev. Harold Holt of Niles, Michigan, took part in the discussion of social service in the parish and made many valuable suggestions.

Social Service and the Young People.

"What can we do for the Church?" The testimony from all over the country shows that it is with this question that the young people come to the Church, demanding a place in the Church's life. They want to serve and not to be served. There is much for them to do and the Church must make it possible for them to make their contribution and must give them the training so that they can do their work effectively. The organized forces of social service in the Church meet the young people at three points:

"1. The Church School. The first place for social service study must be the Church School. Where the Christian Nurture Series is used, there is already some provision for this, especially in Course 14 for boys and girls in the last year of High School. It was felt, however, that a simpler and more practical course might be provided which could profitably be used with pupils two or three years younger and a recommendation was made to that effect.

"2. The Young People's Fellowships. The Young People's organizations, both in parishes and in dioceses, present an unequalled opportunity for the Church to give the young people a knowledge of social needs and conditions by providing various kinds of social service. It was agreed that a very important part of the work of social service committees, both of parishes and dioceses, must be the using of the young people.

"3. Summer Schools. The National Social Service Department is planning to provide courses in the summer schools for young people as well as for their Seniors, though the point was made that in many schools the young people prefer not to be in separate classes. The Department plans to provide three courses in the summer schools: a general introductory course, a course on methods of social service in the parish, and a course on social case work. It was also stated that the Department plans to provide a special preacher to present the courses of social service at the summer schools.

Jails.

"The Council discussed the suggestion of the secretary that the problem of the local jail be recommended as a special subject for study in communities and parish groups located in Counties where there are jails. This is a special subject of study recommended by the Federal Council of Churches, the Roman Catholic Welfare Council, and the Conference of American Rabbis, for the coming year. It was agreed that the diocesan commission must be the agency for getting parish groups, rectors, and social service committees to study their local jail situation. The purpose of this study should be to find out about the physical conditions and standards in the local jail and to develop an interest in proper conditions that will eventually lead to improvement.

Cooperation With the Federal Council.

"Dean Lathrop gave an outline of his work for the past year and pointed out that the Department of Christian Social Service of the National Council was the point of contact between that body and the Federal Council of Churches. Cooperation with that body in the field of social betterment is important and worth while. The Federal Council of Churches has an important commission on social service. Dean Lathrop is a member of this commission and of a number of its committees. He helped in the study of the twelve-hour day in the steel industry and in other studies made by the Commission. He is also a member of the racial relations committee and the committee on International Justice and Good Will. He was one of the editors of the pamphlet issued by this latter committee for use on Armistice Day.

Church Institutions.

"A report was made of the work of Miss Mildred Carpenter who has recently been added to the Staff of the Department of Social Service for work in the institutions of the Church. Miss Carpenter has already done valuable work for the Church's institutions, having made a detailed study of certain institutions in Louisville, Kentucky, which is going to result in better service for children. She also had an important part in the Conference of Church Hospital heads held recently in Milwaukee. The nature and standards of the Church institutions throughout the country vary tremendously. In some cases the Church can well be proud of her institutions. In others they do not come up to the best standards. It was told that one diocesan commission had to do strenuous work with two institutions in order to bring them up to the standards required by the community chest of their city. The addition of Miss Carpenter to the Staff of the National Department is something on which the Church is to be congratulated as her work and her experience are calculated to be of great help to the Church's institutions throughout the country.

The International Conference at Toronto.

"The National Conference of Social Work for 1924 is to be held in Toronto the last week in June. The Conference of Church Social Workers which has been held in connection with the National Conference for the past three years is to meet at Toronto also. The Social Service Board of the Canadian Church is planning to join in this Conference so it will be of special interest to Church social workers, both of the United States and Canada. The Church Conference is to open on Saturday, June 21, and run until Wednesday, June 25. Dean Lathrop announced that he had just come from Toronto where, with Dean Vernon, the Social Service Secretary of the Canadian Church, he made arrangements for housing the conference in Haverger College. The Council of Advice made suggestions of speakers and subjects for the program. A great mass meeting is planned for the afternoon of Sunday, June 22. The young people's movement and the operation of parish and diocesan social service committees will be subjects of discussion as well as more general topics.

"The Council adjourned to meet again in Toronto in June."

MERCY AND JUSTICE.

All thoughtful people will surely commend the action of President Coolidge in pardoning the last of the war-prisoners. These thirty-one men were detained for expressing their opinions in opposition to war. Such leaders as George Wharton Pepper had urged their pardon. Every other country in the world has long since pardoned its offenders of like character.

The attitude of these men must some day be the attitude of the world if war is to be really out-lawed.

Report of the Executive Secretaries on the Survey of Women Workers

Made Under the Direction of the Woman's Auxiliary.

At the October meeting of the National Council, there was presented to the Council a survey of the Training Requirements, Conditions of Work and Salary Standards for Women Workers in the Episcopal Church. This survey was referred to the Executive Secretaries for consideration and report.

The movement which culminated in this survey took its rise in the Woman's Auxiliary about two years ago. In the spring of 1922, it was decided to have a survey made, and the Executive Board of the Woman's Auxiliary secured the services of Mrs. Graham R. Taylor, a trained expert in social service work, who had had wide experience in the making of surveys of this character. The survey was completed, in its final form, in the fall of 1923, was accepted and endorsed by the Executive Board of the Woman's Auxiliary, and then presented to the National Council.

The survey is based upon data secured through a questionnaire sent to all the women workers in the Domestic Field, whose names could be secured. Besides a study of the facts, it includes a series of conclusions and of definite recommendations. It consists of two sections, the domestic field and the foreign field treated separately. It is impossible to give in a brief space an adequate idea of such an important document, but the following is suggestive as to the nature of the facts revealed by the survey:

First, It recognizes the devotion that the Church's workers have given to their work. Because this devotion has been so notable it seemed wise to inquire about the training, equipment and conditions under which these women are working. This included not only the missionaries employed under the National Council, but also those employed by dioceses and parishes and in organizations of the Church. It shows returns from 523 workers, classified under nine fields of work. It covers such subjects as educational background for their work, religious affiliation of the worker, methods used in securing positions, and the standards of work. Under standards of work such questions as hours, salaries, age, experience, vacations, and method of salary increase, with future possibilities, are discussed.

The report seems to show that except in educational and hospital work and some social service work there has been little demand for the technically trained worker who commands a larger pay. These three types of work come in competition with similar work in the secular field, where training is required, and this makes it necessary for the Church to establish similar standards.

The report notes that eleven deaconess school graduates, who had been trained at the Church's expense, were obliged to find engagement in secular employment because the Church did not offer them an adequate living.

It is revealed that inadequately trained workers secured at low salaries have been frequently employed by the Church. This tends to discourage those who, while feeling that the work of the Church demands the best possible training, are obliged to go into other fields where salaries are made commensurate with the expense of training.

The survey seems to reveal also that there are no definite standards of work and that the salaries of workers are

below those in other occupations for like service. Out of the five hundred and twenty-three reporting, only forty-four workers reported a salary of \$1,800 a year and over, twenty-nine of these without living; while one hundred and sixty-three workers were receiving less than \$900; fifty-four of these without living.

Contrary to experience in secular callings, the salaries of the workers apparently have not increased with their experience. A study of secular social work shows that the salary increases vary materially as the years of experience increases, whereas, according to the survey the Church worker who has had a long term of service has no corresponding advantage.

In the matter of vacations, the Church seems to be liberal in the term allowed. The salaries paid, however, are so low in many cases that though a vacation is granted, the worker cannot afford to go away to enjoy it.

Except in the cases of those under appointment by the National Council, the question of a pension or adequate provision for old age seems to have had little consideration.

In view of the facts presented by this survey, the Executive Secretaries respectfully recommend to the National Council the adoption of the following resolutions:

Whereas, A survey of the Training Requirements, Conditions of Work, and Salary, Standards for Women Workers in the Episcopal Church, made under the direction of the Executive Board of the Woman's Auxiliary and endorsed

by that Board, has been presented to the Council for its consideration, be it

Resolved, That the National Council commends the action of the officers and Executive Board of the Woman's Auxiliary in taking this initial step in an effort to improve the conditions surrounding women's work in the Church, and notes the efficient manner in which the survey has been prepared.

Resolved Further, That the Council recognizes that the survey presents facts which cannot be ignored, and which, for the sake of women workers and for the sake of the work, should have serious attention and study, looking to the ultimate solution of the problems presented.

Resolved Further, That, as the survey is based upon limited, though representative data, and as the leaders of the Church have, as yet, no general knowledge of the situation and have had no opportunity for investigation with the aid of collected data, any action of the Council with regard to the conclusions and recommendations contained in the survey would be premature; therefore,

Resolved Further, That the portion of the survey devoted to the domestic field should be brought to the attention of the leaders of the Church by the officers of the Council and to that end they are hereby authorized to print, together with these resolutions, and distribute up to five hundred copies of that part of the survey devoted to the Domestic Field.

Resolved Further, That the officers of the Council are requested to report to the Council, at some future meeting, the results of this reference to the Church leaders; and,

Resolved Further, That the second section of the report, covering the foreign field, is hereby referred to the Department of Missions for consideration and report.

Greatest Bible Printing Plant in Far East Destroyed

The destruction by the Japanese earthquake of the Fukuin Press, the largest Christian Publishing House in the Far East, was a loss to the whole Christian Church.

Yokohama produced more Scriptures for missionary purposes than any other city in the world and for the past thirty years practically all of these were printed by the Fukuin Press. The great bulk of Scriptures for Japan, China, Siam and the Philippines, and not a few for the far-away Malaysia states, were printed here.

In the early days of Christianity in Japan all printing was done by means of characters carved in wooden blocks. When it is recalled that a sign board near the home of a missionary read: "The evil Christian sect is strictly forbidden. If any one is suspected of being an adherent, let it be known and a reward will be given," it is not surprising to learn that it was only by strategy that a man could be secured to work on these blocks and that he continued at his task only until he discovered that he was working on the Christian Bible.

The first Japanese New Testament was printed from metal plates in 1874. In 1866 the Presbyterian missionaries in Siam printed the first Siamese Bible with money furnished by the American Bible Society. Some Scriptures have been printed in Singapore, some few in Hong Kong and a few more in Shanghai; while several editions have

been run off on presses in America and England and Continental Europe.

Mr. H. Muroaka, a devout Christian and an elder in the Presbyterian Church, for years had felt that the manufacture of Christian books for Japan, and especially the Bible, should be in the hands of men vitally interested in the circulation of the Scriptures and the spread of the Gospel in that country. Having learned the printing trade at the age of fifteen and having held responsible positions with the Japan Times, L'Echo de Japan and the Yokohama Seshibunsha, no one was better fitted than himself to head such an enterprise and in 1892 he and a few friends organized the Fukuin (Evangelical) Printing Company. Mr. Muroaka became managing director of the new firm, which position he held until his death on his seventieth birthday, May 20, 1922, after an illness of only two days.

The business was successful beyond all expectations. From the little ten by twelve room in which the first Bibles were printed on a hand press with a meagre supply of type and equipment, it expanded rapidly until in the main plant and the branches of Tokyo and Kobe over 1,200 workers were employed and the average output for every working day in the year was 15,000 complete volumes of Scriptures.

Of that first day Mr. Muroaka said: "When I entered that little room and saw what was before me I was much

discouraged. . . . The thing seemed too small for the great task I saw ahead. I felt as though the skies were crushing me down."

After reading a passage of Scripture in which the Master promised never to leave him nor forsake him, he knelt down and dedicated the plant to God and promised to devote the first business hour of every Monday morning to prayer. This promise was faithfully kept. To visit one of those Monday-morning services was a never-to-be-forgotten experience. Attendance was voluntary but no work was allowed to be done during that hour of devotion. All staff meetings were opened and closed with prayer and one of the foundation principles of the business was that God should always have the first share of the profits.

At Mr. Muroaka's death one of his sons succeeded him as manager of the Yokohama plant, the other son being already in charge of the branch at Tokyo. The branch at Kobe had, in the meantime, been discontinued.

This was the situation at the Fukuin Press on that fateful September 1, when not only the entire building with its stock of Bibles and invaluable plates and shells and machinery were destroyed, but Mr. Muroaka and a large number of employees were killed. What a calamity it was, not only to the American Bible Society and missionaries in the Far East, but the churches for which the Society is the agency for Bible Distribution, when the message was flashed around the world: Muroaka and entire staff killed. Plant a total loss."

Nothing is left of this building but a mass of debris in which are heaps of melted metal mixed with all sorts of rubbish. There is not a single type to be found that has not been melted. On the spot where a few weeks ago hundreds of workers were busy making Bibles for distribution throughout the Far East, today a few men are searching the ruins picking out chunks of metal and raking together smaller particles, putting all into large melting pots in an effort to save as much of the metal as possible for future use.

While the building and equipment of the Tokyo branch were entirely destroyed by the fire which followed the earthquake, Mr. Muroaka and his staff escaped. It is hoped that this son of the founder will be able to rehabilitate the Fukuin Press and make it again a centre of Bible distribution. There has not been time to recover from the shock of the terrible loss and to make definite plans for the future.

The Society immediately rushed to Japan all the available Japanese Scriptures to be found in various depositories in the United States and abroad. But these are but a mere handful to what is really needed. A rush order for 500,000 Japanese Gospels was run off by photographic off-set processes in New York, and these are already on the way for free distribution among the people of the devastated region. This does not at all touch the problems in China, Siam or the Philippines.

It is now squarely up to the Christian people of America to meet this unprecedented situation. After a careful study it has been estimated that it would require, to replace entire losses of plates and stocks, at least \$339,803. However, possible changes in plate makings and elimination of types of volumes not immediately needed, would reduce this by approximately \$50,000,—leaving a total of \$289,803 needed immediately. With all due justice to every other form of work in the missionary area, the statement can be made without challenge that this is the supreme need for the moment. Un-

til this is replaced, every other form of Christian service is handicapped. We venture to declare that in no other field of missionary investment can such im-

mediate returns be secured as in this emergency. The cry to every church and Christian is to come and help in this supremely important task.

Church Intelligence

The Episcopal Actors' Guild.

A number of actors who are members of the Episcopal Church, met Sunday afternoon, December 16, in the Guild Hall of the Church of the Transfiguration, New York, the Church beloved by the members of the theatrical profession as the Little Church Around the Corner, the name given it by Joseph Jefferson, and organized the Episcopal Actors' Guild. The purpose defined in the Constitution that was adopted, is the banding together of the Episcopalians on the Stage with the Church for their general welfare. While it is distinctly under the auspices of the Episcopal Church, it is not limited to Episcopalians, but admits to associate membership and to its activities any members of the theatrical profession, or non-professional people, regardless of religious affiliations.

At the request of the Social Service Commission of the Diocese of New York, the Guild is cooperating with the Commission in a program designed to encourage high ethical standards in all theatrical productions. Other activities will include the giving of benefit performances and the coaching of amateur theatricals in various parishes. It will cooperate with the Actors' Fund in its charitable activities. Special church services will be held from time to time for members of the Guild. Chaplains representing the organization in the different theatrical centers will visit and serve its members when in town.

The officers elected were: Honorary President, the Rt. Rev. William T. Manning, Bishop of New York; President, George Arliss; Vice-Presidents, the Rev. Randolph Ray, who as rector of the Little Church Around the Corner becomes Warden of the Guild; the Rt. Rev. J. H. Darlington, Bishop of Harrisburg; Grant Mitchell, now starring in "The Whole Town's Talking"; and the Rev. Niel Dodd, rector of the Actors' Church in Hollywood; Secretaries, the Rev. Charles D. Ackley, rector of St. Mary's Church, New York City, and Rexford Kendrick; Treasurer, Col. Earle Boothe.

The Council composed of clerical, actor and associate members, consists of clergy of prominent city parishes, including Dean Robins of the Cathedral, the Rev. Dr. McComas of St. Paul's Chapel, the Rev. Karl Reiland of St. George's, and the Rev. Selden P. Delaney of St. Mary the Virgin; and the following actors: Florence Reed, Jane Cowl, Edith Wynne Mathison, Anne Harding, Kate Claxton, Grace Griswold, Everett Butterfield, Reginald Barlow, Albert Phillips and Macklyn Arbuckle. Others interested and who have been placed on the Council or Advisory Board as members or associates are John Drew, Cyril Maude, Julia Marlowe, Frank Gilmore, Beryl Mercer, Walter Hampden, William Hodge, Otis Skinner, Lucille LaVerne, Frank Allen, Deaconess Hall, Mrs. John Henry Hammond, Mrs. Frederick Pease, Mrs. Willard Straight, Mary Van Kleeck, Lula Vollmer, Millie Thorne, John Golden, Harry Stubbs, the Rev. Walter E. Bentley, Arthur Hornblow and Daniel Frohman.

The membership includes a long list of men and women of the stage.

A Unique Legacy.

A fund to be used in presenting the historic faith of the Church to American young people of high school and college age is provided by a legacy of \$20,000 recently received by the National Council for the Department of Religious Education, from the will of the Rev. Thornton Floyd Turner, late rector of St. Peter's Church, Bennington, Vt.

Mr. Turner, whose interest in religious education was constantly manifested, desired that a memorial associated with his family name should center about two undertakings, one a lectureship through which a speaker of outstanding influence might be used in a college or university, and the other a library of printed matter which, in the words of the will, "shall appear proper to present to American youth of high school and college age the historic faith . . ."

The fund is a memorial to Herbert Beach Turner (1835-1903), the donor's father, the Rev. Joseph Mason Turner (1839-1886), the Rev. Dr. Samuel H. Turner (1790-1861), a teacher in the General Theological Seminary, and the Rev. Joseph Turner (1742-1821).

An Appeal to American Generosity.

Mount Athos, 28 November, 1923.

To His Eminence, the Bishop of Harrisburg, Dr. J. H. Darlington:

My Dear Bishop:

As I answered by cable today to your two telegrams, announcing love and sympathy from the House of Bishops and from the Synod of Washington, so now I do repeat by this letter that they brought to me a great consolation.

Such manifestation for the Oecumenical Patriarchate surely evidences that the two Churches, Orthodox and Episcopalian, are bound by "the bond of perfectness" (Col. 3:14) like the members of one body, where all the members suffer whether one member is suffering (1 Cor. 12:26).

Now will draw your love and sympathy towards the miserable refugees. That one million and a quarter people of Christianity of Asia Minor and East Thrace, Greeks and Armenians, who are saved from the catastrophe by taking refuge in Greece, should be kept alive. But without a foreign generous assistance surely a great number of these people are condemned to die during the winter by starving, cold and sickness.

Therefore I do appeal to the American generosity for these miseries, whose sole guilt is that they are Christians and believed in the promises of the Allies. A united endeavor of all the friends of the Near East Christianity, for this very Christian work is expected, and I am very consoled to hear that a new organization under the name of "American Friends in Greece" came to be added to the organizations, which until now so effectively assisted the Greek Government and society in this work.

The European materialism made the Christian flag to be defeated in Asia Minor the very cradle of Christian faith. Let the American idealism make the Christian spirit of charity to triumph over the consequences of that defeat.

The grace of our Lord Jesus Christ be with you and with all your nation.

Your brother in Jesus Christ,
(Signed)

THE PATRIARCH MELETIOS.

The above appeal comes to us with the following note from the Rt. Rev. James H. Darlington, D. D., Bishop of Harrisburg:

"I hope you will print this, so the appeal may bring more funds for these poor refugees, living in little tents and wooden shacks on vacant spaces in Athens, and all over Greece, as I saw them this spring, when it was so cold I was shivering in a fur coat, and every one complaining of the bitter cold winds from snow-clad mountains around."

The Society of the Nazarene.

Under the leadership of the Rev. Dr. A. J. Gaynor Banks the Society of the Nazarene is planning a large extension of its work. The membership is rapidly increasing. The Christmas number of "The Nazarene," the official magazine, tells of successful missions and many cases of bodily and mental and spiritual healing. Among the many witnesses to the good work are physicians and men of such standing as Sir William Willcocks, the builder of the great Assouan dam. In order to share with Dr. Banks the work of the missions and to take over much of the organization work, Mr. John W. Lethaby, formerly Executive Secretary of the Diocese of Oregon, has been appointed General Field Secretary. The testimony of the rector of a parish where a mission was recently held is significant: "Our recent mission proved a great spiritual blessing to this parish and community. The emphatic teaching of both missionaries on the untold value of the sacramental aspect of our Church, helped to build up many of my people in the faith. I heartily commend the holding of such missions in every parish and congregation." Plans are rapidly being worked out for the provision of a Nazarene House to cost \$50,000, which will act as headquarters and provide a center for the training and sending out of workers. A chapel will be a special feature of the new house, where intercessions will be offered by day and night for cases needing healing. During the first months of 1924 the Society has been invited to conduct Healing Missions in Florida, Georgia, Texas. Of late very successful work has been done in New Orleans, Washington and Chicago. The headquarters of the Society are at 189 Pearson Drive, Asheville, N. C.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.
Bishop.

The Spirit of Christmas.

Pageant and play were seen in many of the parishes during the Christmas season, and in many cases these took the place of the Sunday-school Christmas celebrations, which have included Christmas trees, Santa Claus and the receiving of presents by the children. At Trinity Diocesan Church a play called "The Christmas of All Nations" was given in the church on the Sunday evening after Christmas. At the same time a Christmas play was given in St. Matthews' Church, Seat Pleasant, Md. At Christ Church, Georgetown, a Christ-

mas pageant was given on the Sunday afternoon before Christmas, when all the Sunday-school children took part. "The Word and the Way," a pageant of great beauty and significance, was given at the Central High School on the evenings of December 22 and 27, under the auspices of the Federation of Churches. When the characters taking part were representative of twenty churches, including Protestant and Roman Catholic Churches.

The annual Christmas play was given at the National Cathedral School for Girls on Saturday evening, December 15, and was entitled the "Christmas Spirit." Rarely does one see anything so beautiful and inspiring as was this play given by the girls of the school and those who saw and heard it, truly listened to a great sermon, given in utmost simplicity and beauty.

Christmas carol services were held in many of the churches and in many cases there were celebrations of the Holy Communion on Christmas Eve at midnight. At St. Stephen's Church a Christmas tree stood on the lawn in front of the church from December 22 to December 26, and at night it was lighted by colored searchlights thrown on it. On Christmas Eve at five o'clock the Sunday-school children marched out and formed around the tree and sung old-fashioned Christmas carols, after which there was a service in the church. Truly, the people have caught the spirit of Christmas or are seeking it, if these outward expressions mean anything. Throughout the public schools in Washington when one often hears there is no religious training, were heard the ringing out of the Christmas hymns, "O, Come All Ye Faithful," "Holy Night," and all the others, as well as story and play, depicting the great event of the Nativity. In Georgetown there was a great community tree and on Christmas Eve a choral service was held, when all the choirs and school children of Georgetown were asked to take part, grouping themselves around this great tree, lighted throughout its entire length by varied colors.

The Chinese Sunday School of Ascension Church, said to be the oldest Chinese Sunday School in the United States, will hold a Christmas supper and festival during the Christmas season. Those who were inclined to believe that Christmas has become too much commercialized had ample opportunity even in the complexity of modern life with its stress and strain to see the real side of Christmas, and catch its spirit, if they but entered into some of the many expressions of Christmas which one found on every side.

A meeting of the Episcopal young people's societies of the Diocese of Washington was held at the Church of the Epiphany on Wednesday, December 12. Much business was transacted and there was a discussion of plans for the conference of representatives of young people's societies of the Province of Washington, which will be held on January 12 in Epiphany Church.

M. M. W.

Deaconess Hart Coming.

Assurance has been received from the National Council that Deaconess Hart of the Hankow Mission, head of the Deaconess Training School at Hankow, is available for a series of addresses in the Diocese of Southwestern Virginia between January 17 and 25, and a schedule has been outlined whereby she will speak at Covington, Clifton, Roanoke, Salem, Bedford, Lynch-Ford, Staunton, Lexington, Buena Vis-

burg and Amherst. The Deaconess will speak in this Diocese under the auspices of the Woman's Auxiliary and wherever possible arrangements are being made for her to make short talks to students in schools and colleges. The Deaconess will undoubtedly have many things of interest to say, and her visit is looked forward to with eager anticipation.

T. A. S.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

A "Clinical" Mission.

The Rev. Loaring Clark, D. D., and the Rev. J. A. Schaad, of the Field Department of the National Council, will conduct a "clinical" mission in Richmond from January 13 to 20 inclusive. Mission services will be held at the Monumental and St. James' Churches at 11 A. M. and 8 P. M. each day. The "clinic" will be conducted for the clergy at Grace Church on Tuesday, Wednesday, Thursday and probably Friday, from 2:30 to 4:30 P. M. The clergy of the Diocese are urged to attend this clinic. This conference for the clergy is to discuss better methods of conducting preaching missions.

A Diocesan Institute for the Woman's Auxiliary will be held January 7-10, 1924, in the Church House, 110 West Franklin Street. The program is as follows:

Monday, January 7, 8:30 P. M.—"Quiet Hour," All Saints' Church.

4-5—Auxiliary Conference, Miss Louisa T. Davis. Tuesday, officers; Wednesday, box work, United Thank Offering; Thursday, Church Periodical Club, Auxiliary work.

5-6—Study Classes: "Creative Forces in Japan," Mrs. Marcella Adams, Pittsburgh, Pa.; "Diocesan Missions, Miss Sallie Deane, of Richmond; Junior Work, Mrs. C. M. Davison, of Richmond.

6-7—Supper served by St. Mark's Church (50 cents per plate, or three tickets \$1, at the Church House)

7-8—Second session of study classes.

8-9—Missionary addresses.

Tuesday, 8—Stereopticon Lecture on Japan ("Before and After the Earthquake"), Mrs. Charles R. Pancoast, Germantown, Pa.

Wednesday, 9—"The Dominican Republic," Mrs. William Wyllie, San Domingo.

Thursday, 10—"Our Mountain Work," Mrs. R. W. Hibbert, of Albemarle County; Miss Adah Knight, of Upper Pocahontas Mission, Greene County.

Educational conferences each morning 11 o'clock.

Conference for Daughters of the King Tuesday, 11 A. M.

Conference for Girls' Friendly, Wednesday, 11 A. M.

Conference with missionaries Thursday, 11 A. M.

Educational and Convocation Secretaries will be entertained.

OREGON.

Rt. Rev. W. T. Sumner, D. D., Bishop.

Mr. John W. Lethaby has resigned as Executive Secretary of the Diocese of Oregon, in order to take up work with the Society of the Nazarene, with headquarters at Asheville, North Carolina.

Expressions of appreciation and regret have been voiced by the Chapter of St. Stephen's Pro-Cathedral, the Woman's Auxiliary, the Board of Church Extension, the Brotherhood of St. Andrew, the Portland Council of Churches, and other Societies with which Mr. Lethaby has been connected. The Rt. Rev. Walter T. Sumner, Bishop of the Diocese, writes in the Oregon Churchman as follows: "No words of mine can express the splendid work that Mr. Lethaby has done in connection with the Diocesan affairs, and especially the work of handling the General Convention."

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop.

The Executive Secretary has been putting in some time lately with the Archdeacon of Western Oklahoma, visiting with him, the work at Clinton, Mangum and Hobart. Other places are to be visited during December. The Duplex Envelope System is to be installed in practically all the missions of the District and in this particular work is where Mr. Spencer is helping.

Christ Church, El Reno, dedicated its new parish house on November 9. The Bishop and Mrs. Thurston were guests of the parish upon this occasion. Probably in no place in Oklahoma is the Church moving forward in a larger way than in El Reno, under the splendid leadership of the minister, the Rev. John A. Gardner.

Plans are being formulated for the erection of parish houses in Ada and in Holdenville. Both of these places are thriving towns and the Church's work is right up to the mark. The Rev. Charles L. Widney is in charge of the Church's work in these two centers.

A new Sunday School is being started in St. Paul's, Altus, one of the splendid missions under the care of the Rev. Herbert Brooke Morris. The Executive Secretary visited Altus recently and was much cheered by the splendid outlook for the Church there. Progress is being made.

A hundred new houses are to be erected shortly at Holdenville, where St. Paul's Church is at work under the devoted leadership of the Rev. Charles L. Widney. Already plans are being made for the erection of a Parish House here.

Bishop Thurston officially opened the new Parish House of St. Matthew's, Enid, on St. Andrew's Day and at the same visit confirmed a class in confirmation. Wonderful progress has been made by this mission the past year under the able leadership of its minister-in-charge, the Rev. Charles K. Welser.

The first Sunday in Advent was quite generally observed in Oklahoma by a Corporate Communion of the men and boys. Reports indicate a comparatively large number present in the places where the service was held.

Archdeacon Jamison of Western Oklahoma is almost a Bishop, when one considers the territory he has under his care—all the western half of the state. The Executive Secretary has been making some visits with him lately and met the people of Clinton, Hobart, Woodward, Alva, Mangum and Anadarko. It is tremendously interesting to see the interest the little groups

of people have in these places in seeing their little Churches count in the great work of the Church. None of them are very large; but they are in earnest, and that counts a great deal.

SPOKANE.

Rt. Rev. Herman Page, D. D., Bishop.

Spokane Clergy Present Ring to Bishop Page.

"Dear Bishop Page:

"For nine years you have been the Bishop of this District of Spokane. During these years you have endeared yourself to all classes of people. To your clergy you have been a wise counselor and a sympathetic friend. We are loath to have you leave us, but we feel that the interests of the whole Church are paramount. We wish you to take with you this ring, bearing the seal of your new Diocese and family crest. May it be to you an abiding reminder of our appreciation and affection. We pray that God's richest blessing may be with you always."

Signed by all the clergy of the Missionary District of Spokane, this letter accompanied a ring bearing the insignia of the District of Spokane, the Diocese of Michigan, and the crest of the Page family. The District of Spokane appears in the gold setting, and the Michigan seal and family crest are combined in the stone, a large South American amethyst of singular beauty.

It is with sorrow that the people of Spokane see the day of Bishop Page's departure draw near, although they are glad that he has been chosen for a larger work and one which will present a greater opportunity for usefulness to the whole Church. Not only the Episcopalians in the district, but every one—Roman Catholic, Presbyterian, Jew and Christian Scientist—feels that in losing Bishop Page he is losing a real friend from Spokane.

However, Spokane considers itself very fortunate indeed in the acceptance of Rev. Edward M. Cross, of St. Paul, of his election as Bishop Page's successor.

The Rev. A. L. Bramhall, formerly of Kellogg, Idaho, has been called to fill the vacancy left by Mr. Hyatt in Wenatchee, and began work there the first of December. Besides having full charge of St. Luke's Mission, Wenatchee, Mr. Bramhall will have under his care St. Andrew's, Chelan; St. James', Cashmere, and the mission at Waterville. It is a difficult field and a large one. Assisting Mr. Bramhall in the field as United Thank Offering worker is Miss Edna B. Ditmars.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Acknowledgment of the boxes of hospital supplies sent by the parish branches of the Woman's Auxiliary in Savannah has been received from Dr. Claud M. Lee, of St. Andrew's Hospital, Wusih, Kiangsu, China. Christ Church and St. John's Church Branches sent a duplicate order, each making the following three hundred and nine assorted bandages and four hundred and fifty compresses, wipes and sponges, valued at \$75. The members of both branches met and made the bandages at one central place. St. Paul's and St. Michael and All Angels' branches both sent other contributions to St. Andrew's.

Christ Church Branch, Savannah, Ga., recently gave a successful tea at the new Episcopal Residence for the benefit of current pledges and the new missionary box allotment.

St. Stephen's Church, Savannah (colored), the Rev. J. Stewart-Braithwaite, rector, has recently inaugurated a parish paper called "The Monthly Letter," and is the latest parish paper in the diocese. St. Augustine's "Weekly Visitor" having preceded it by two months. "The Monthly Letter" is a buff-colored folder cover, mimeographed with an inset for parish notes on all of the activities. The back cover has the parish program for 1924 with a three-fold purpose, "more worshippers, more workers, more givers."

A new plan for social service has been put in operation at St. Augustine's Church (colored), Savannah, Ga., the Rev. J. Henry Brown, vicar, by selecting one member from each group to form the social service committee, every district in the city having a representative in the social service department. Instead of a monthly meeting as heretofore, a short business meeting is held each week. Two special cases were recently taken care of through this method; two children who were found wandering in the street late at night were taken care of, and four orphan children with no friends or relatives were placed in homes in less than two days.

St. Paul's Church, Augusta, installed a set of Mensely chimes in time for the Christmastide. The fund for the chimes has been raised principally by the women of the parish, and some of the bells have been given as memorials or thank offerings. They were dedicated at the morning service on Sunday, December 23, and at the close of the prayer of dedication was played upon the chimes.

In Jesup, St. Paul's Church has joined with the other communions in doing charity and relief work. Two members of the mission are on the Board of Control in this organized work, and liberal donations were pledged to carry out the plans. A Christmas box was sent by the Social Service League of St. Paul's to a mission in Virginia.

During the holiday season Mr. Henry B. Hodgkins, Jr., a postulant at the University of the South, who served St. Paul's as lay reader during the summer, held services with this mission. During the preparation for the Every-Member Canvass members of this mission studied the "World, My Neighbor," and at the time of the canvass pledged 134 per cent of their quota!

E. D. J.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

St. John's, Ensley.

At the morning service of the Second Sunday in Advent, the rector received in the manner prescribed sixteen young people into the Y. P. S. L., and it is anticipated that an equal number will be similarly inducted next month. The Rt. Rev. William G. McDowell, Jr., D. D., was the preacher and celebrant on Christmas Day.

Eufaula: The rector reports that Bishop Beckwith has recently closed a notably successful mission in his parish. The church was filled, and to be present with their people at the final

Sunday night service, the Presbyterian and Baptist ministers locked up and adjourned in full force.

Mobile: The report comes in that the final N.-W. C. canvass in Mobile has in results outdone the most optimistic expectations of the promoters and agents, illustrating the value of a week's intensive work on the ground, precedent to the distribution of pledge cards, at the hands of four selected advocates from amongst the clergy of the Diocese, of whom Bishop McDowell was one. A good precedent, it would appear, for operations over a wider area in 1924.

E. B.

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

The Church School Service League in the district, through the Executive Secretary, Mrs. N. E. Elsworth, has been doing good work in preparing a Christmas box for the Indians at Moapa, Nev., and the response from the Church schools and the G. F. S. branches was so good Mrs. Elsworth was enabled to furnish gifts to fifty-one Southern mountaineers at the mission at St. John the Baptist, Ivy, Va. The box for this mission had been assigned to some place that had failed to have it prepared, and notified headquarters too late to have it replaced, so the opportunity came to North Dakota to help in this also.

The Rev. Homer R. Harrington has been appointed Archdeacon of the Indian work in North Dakota by Bishop Tyler. Mr. Harrington has been assisting the Bishop in the work among the Indians since his ordination to the diaconate with great success and efficiency. He is also in charge of the mission at St. Stephen's Church, Casselton.

The Fortieth Convocation of the Missionary District of North Dakota will meet at St. George's Church, Bismarck, on June 15, 1924.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Work for the Blind.

During the week beginning December 9 there was held in Pittsburgh a drive in behalf of the blind, not mainly a financial one, as one to be made use for disseminating information, and bringing the progress and the needs of the work among the blind before the community. It was held each afternoon in the Wabash Building, and the work of the School for the Blind was on display and for sale. Lectures and addresses were made in behalf of the cause, and there was dancing and gymnastic exercises by the blind pupils. The days were apportioned to the different religious communions, the Roman Catholics and Hebrews each having a special day. Thursday, December 13, was allotted to the Lutherans and Episcopalians. On their special days tea was served by the ladies of the congregations of their respective communions. The money received from the tea tables and donations was devoted to the furtherance of the work.

The fifty-ninth Annual Convention of the Diocese of Pittsburgh will be on January 22 and 23, beginning on the evening of Tuesday, and continuing all

through the following day. This will be the second convention to be presided over by the Rt. Rev. Alexander Mann, D. D., LL. D., third Bishop of Pittsburgh.

St. Stephen's, Wilkesburg: Sunday morning, December 9, before a very large congregation, the rector, the Rev. William Porkess, D. D., St. Stephen's Church, Wilkesburg, Pittsburgh, Pa., presented at the altar the signed pledges for the Church's whole work in 1924. It formed a climax to a six-week campaign that had been most comprehensive and awakened the greatest interest in the parish's history. For number of pledges and amount in the aggregate the mark proved to be by far the best St. Stephen's has ever known. The 1924 budget was considerably over-subscribed. In addition to this the debt on the new choir building, one of the finest in the Diocese, was liquidated, one hundred and forty parishioners having a financial share in it. On Tuesday evening, December 11, a Thanksgiving service was held, with special music by the large choir of men and boys. Bishop Mann was the special speaker. Following this service the Bishop dedicated the new choir building. Afterwards, in the parish house, a large reception was held, the Bishop and Mrs. Mann being the guests of honor. With them the Rev. Dr. and Mrs. William Porkess formed the receiving line.

J. C.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Bequests.

The late Mrs. Fred M. Chase, an honored and generous member of St. Stephen's Church, Wilkes-Barre, bequeathed in her will fifty thousand dollars to St. Stephen's Church, the income of which is to be paid to the rector for religious and charitable purpose.

She also gave fifty thousand dollars to the General Hospital to endow a number of beds for employees of the Lehigh Valley mines.

She remembered her rector by willing him five thousand dollars, now the Rt. Rev. Frank W. Sterrett.

H. P. W.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Meeting of Brotherhood of St. Andrew.

The Clerical Brotherhood of the Diocese met at the Hotel du Pont, as guests of the Rev. E. H. Ford, assistant at St. Andrew's Church. The meeting was well attended. An interesting essay on "The Praise of Ideas" was read by the Rev. Frederick T. Ashton, which was discussed by several, after which the election of officers for the ensuing year was held, and resulted as follows:

The Rev. C. A. Rantz, President; the Rev. William H. Darbie, Vice-President, and the Rev. Ernest A. Rich, Secretary-Treasurer.

An excellent luncheon was served. Upon reassembling, the members discussed many things, wise and otherwise, and before adjournment declared the meeting the most interesting one for many months. The next meeting will be held in January.

The Brotherhood adopted resolutions of regrets at the losing of one of its

faithful members, the Rev. F. Alan Parsons, who, after serving five years as rector of St. Philip's, Laurel, leaves for Goliad, in West Texas, on the first of January.

L. L. W.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.
Rt. Rev. T. I. Reese, D. D., Coadjutor.

Some Interesting Statistics.

Interesting statistics have just been issued by the Federation of Churches of Cincinnati and vicinity, the result of a recent survey made by its office force.

The total membership for the churches listed as Evangelical, shows 51,296 white and 15,325 colored in 1923, as compared with 51,710 white and 12,353 colored in 1922. Out of the nineteen denominations of white churches, thirteen show an increase in membership and six a decrease, and of the five denominations of colored churches, all show an increase, due principally, to the large influx of Negroes from the South.

The grand totals show:

Jews	14,910
Roman Catholic	130,000
	(Estimated)
Evangelical Churches	186,538
Other religious bodies	4,779
No affiliation	10,473

Total population 406,700

The figures for the Episcopal Churches in Cincinnati are, according to the Federation's report, which separates white and colored, as follows:

Colored—	1906	1916	1922	1923
Whites—				
4,308	5,623	4,914	5,071	
not	not	277	307	
given	given			
Total	5,191	5,378		

The high figures in 1916 were due largely to inflated lists from which the dead wood was extracted in 1922, so that the 1923 figures show an actual and steady growth.

The growth of the population of Cincinnati is estimated at 1.1 per cent per year, while the growth of the Episcopal Church in the city, is over 3.4 per cent.

Some comfort may be had by the Episcopal Church from these figures and yet it is sad to note the fact that but for the influx of colored people, the total membership of all the Evangelical churches of Cincinnati would show a decline.

The actual gains in white churches (disregarding percentages) place the Episcopal Church as fourth on the list of the thirteen which show any increase.

Cincinnati Notes.

A beautiful mahogany desk chair was presented by the Cincinnati Clericus to the Rev. Dr. Frederick L. Flinchbaugh, rector of Calvary, Clifton, who leaves this city during January to accept the rectorship of St. Stephen's Church, Wilkes-Barre, Pa. Speeches were made by Bishop Vincent and Bishop Reese, Dr. Nelson, and others regretting Dr. Flinchbaugh's departure and speaking of his fine record of sixteen years' service to the diocese, the community and his parish. A joyous note at the meeting was the appearance among his brethren of the Rev. George T. Lawton, rector of the Church of the Good Shepherd, Norwood, who is convalescing after a long and severe illness.

C. G. R.

Family Department

December.

1. Saturday.
2. First Sunday in Advent.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
19. 21, 22, Ember Days.
21. Friday, St. Thomas.
23. Fourth Sunday in Advent.
25. Tuesday, Christmas Day.
26. Wednesday, St. Stephen.
27. Thursday, St. John Evangelist.
28. Friday, Holy Innocents.
30. Sunday after Christmas.
31. Monday, New Year's Eve.

Collect for First Sunday After Christmas.

Almighty God, Who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we, being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same Our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

Collect for the Circumcision of Christ.

(January 1.)

Almighty God, Who madest Thy blessed Son to be circumcized, and obedient to the law for man; Grant us the true circumcision of the Spirit; that our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same Thy Son, Jesus Christ Our Lord. Amen.

For the Southern Churchman. The Hope of the World.

Jesse Jouitte.

Sweetly serene the shadowed night,
Myriads of stars giving their light,
Peace on the hills where the shepherds
dwell,
Peace in the lowly room where knelt
The Holy Mother Mary.

Unheralded by an earthly fame,
Few even aware His Heavenly name,
Come to a life of humility,
Yet come, the Hope of the earth to be,
The tender infant, Jesus.

Come to dwell in the lowliest place,
Come, the path of the worn to trace,
Come to lighten a sin-dark earth,
Come to give to life new birth,
The ever-loving Jesus.

Come to soothe all strife and smart,
Come to heal the broken heart,
Come with a message from heaven above,
Come to teach the path of love,
Patient, gentle Jesus.

Come to fight that we may win,
Come to loose the bonds of sin,
Come, our burdens all to share,
Come to lighten all our care,
Omnipresent Jesus.

Come to wipe out what is past,
Come to teach us joys that last,
Come that all in Him may live,
Come, eternal life to give,
Our Heavenly King, Lord Jesus.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Second Cleansing of the Temple.

The Rev. Louis Tucker, D. D.

I.

Joshua Davidson, Carpenter of Nazareth, began His public career by upsetting finance, reforming national worship, cleansing the Temple. Our Lord Jesus Christ, with the authority and prestige which three years of work had given Him, now repeated this.

Jewish finance entwined around the Temple. The money-changing and sale for cash of inspected and certified animals touched the Jewish world as banking does ours. Ancient bills of exchange were drawn by Jews on Jews. A credit system must have cash to validate it. Hard cash, tangible, countable and ample, must be had somewhere or your credit-system falls to the ground. In Judea this cash was the percentage on money-changing and sale of sacrifices earned by franchises made possible since the whole business was on the Temple grounds. It could have been otherwise obtained, and was obtained otherwise by the Jewish financial world after the fall of Jerusalem; but the change ruined many financiers. Imagine a local change in the New York banking-system which would wipe out Wall Street, cripple Big Business in the United States and embarrass business all over the world. Imagine some man advocating such a change from religious motives, and suppose him, for a few days successful. Suppose him to return three years later and try again. The result would be panic; or else, removal of the man by allied business interests to avert panic. If the man said publicly that he was God we would commit him to an asylum after a pre-arranged trial before a packed commission of lunacy. In a country without asylums, where legal punishment of blasphemy is death, he would die. Christ was killed because He would not keep quiet. He might have muddled along for years in the back provinces, had He chosen. Instead, He forced the nation to a choice. He knew what it would be. That was decided on the day after the first cleansing of the Temple, by opening the gates for the hucksters to return. But the whole future population of the world had to know and use it. Unless we err, the intelligent public opinion of the universe, lodged in populations to which that of this world is trivial, had to see it. Therefore He forced the choice.

There is a sense in which Our Lord died because of the timidity of capital, the inability of Big Business to change. Where finance and exchange impinged on religion, He exalted religion. There are three great facts in the human side of Our Lord's life which must be realized. He was a man of crowds. He passed His ministry in the packed and seething centre of mobs and masses and multitudes. Our pictures show Him passing graciously down some village street, followed, at a respectful distance, by the Twelve, and approached by eight or ten suppliants, reverent, well-dressed and clean. The Book speaks of Him in towns we would call

cities, surrounded by a suffocating mass of jabbering Orientals, irreverent and intolerably dirty. He was crowded, crushed, harried and hurried, and the Twelve did duty like a football rush-line to get Him space to breathe. We think of Him as a religious teacher, because He was; and we think of His work as religious work. His contemporaries took Him for a politician, creating a following by healing diseases instead of promising places. Politics, politics and again politics was the keynote of their long-continued misunderstanding. The rightful Prince arranging for an insurrection was their idea of His work at best. The ward-boss getting ready his pull was more usual.

The third fact was that He collided with graft, the predatory big business of his country. The leading politicians of Jerusalem—the Sons of Annas—were rich by income derived from Temple-franchises. He made it plain that, if He had His way, this would cease. He interfered in finance; and it was known that His own treasurer embezzled His own funds.

"And they came to Jerusalem and Jesus went into the Temple of God and began to cast out all them that sold and bought in the Temple, and overthrew the tables of the money-changers and the seats of them that sold doves, and would not suffer that any man should carry any vessel through the Temple and taught, saying, It is written My house shall be called of all nations the house of prayer; but ye have made it a den of thieves."

Our Lord had open vision. He saw spiritual things. I knew a man who, for a little time, had open vision once, in a church. He saw many angels, in long shining ranks, kneeling. Imagine a quarrel between human beings in such company; imagine a cheating business transaction as cause of such a quarrel. Those who disbelieve in angels may doubt their presence in any house of prayer; but none can doubt the more immediate presence of God there. One who saw it must stop the quarrel in that place. If he could not reconcile he must cast out. These are necessities self-evident. He acted on them.

The Christmas Afterglow.

Some happy evenings, when the days have had their shadows and the beauty and glory of life has seemed dull and dim, the unbroken view down our wonderful valley gives us glimpses of the final radiance of the setting sun. All through the preceding hours the light has been clear, but broken; and there seems now to be an attempt on Nature's bounteous side to offer, in its final act, some scene of rare glory, to assure the children of sunlight and shadow that the shadow is only sent when life needs protection from the overflow of light. The day was great, but the afterglow surpassed it. Thus have many devout souls felt about the Christmas-tide, which we are just leaving.

The deep emphasis in the entire New Testament concerning Christ, is that He is the Son of God. We may gloss over great phrases like this as meaning something definite or something uncertain and unreal, but not so in the thinking world of Christ's day. Two great facts are heralded by Disciple and Apostle, in all the varied pages of Gospel and Epistle, namely, that Jesus is the Son of God, and that He rose from the dead. He did not come into this life by natural generation, and did not go out of it by natural decay. These are the two doctrines that are everywhere

proclaimed. His maternity is not often mentioned, as that is only secondary; but His paternity is declared both by Himself and all those who witness for Him. To thus preach Him as the Son of God was to declare their faith in His supernatural and divine conception by God Himself.

Some strange, disturbing thoughts have crowded in upon us at this Christmas time, as we have tried to think of the holy Child Jesus being one different from the person whom John declares is "the only begotten of the Father, full of grace and truth." If He were only the child of Nazarene parents and were left to achieve divinity by later victories of His own, how different all of Christmas must forever be. The poetry of Christianity then must all be changed; the art of Christendom must be entirely corrected; the mystery of the life of lives is thus made obscure, and contradictory, and confusing; for the miraculous conception of Jesus makes possible our belief in the miraculous record which follows. Unless He is the Son of God, the claims that He makes for Himself, and that His disciples make for Him, bewilder and embarrass and intimidate us. Like the police force, sent to arrest Him, we say, "Never man spake like this man," and we seek some interpretation of His unique personality and His unparalleled life.

The wonderful Christmas meaning does not leave us with the close of the festival season. We have not followed cunningly devised fables, nor listened to the song of sirens, when we cast ourselves into the sea of His love and grace. The great theologies of the early fathers did not surpass the truth when they portrayed Him as God of God and Light of Light. The artists have not made their great paintings too tender and human, when they place Him a helpless babe in His mother's arms; or too near the suffering of man, when they suspend Him on a cross between two thieves. His majesty and deity would awe us into silence as He commands the waves and stills the tempest, did not His tears at Lazarus' grave tell us of His Tender, wounded heart.

Christmas has brought Him near to us again. There are other hopes for the world, but He is the hope, both for the Church and Churchless. We are mocked by the critics of our times in being told that there are no super-men. Even so, if the world gives this verdict; but we are still left one Superman. He does not shine less because other lights have started to burn since His day. He forever remains the bright and Morning Star, more brilliant than the heavenly light which led the magi to His humble bed. Those who see Him only as living in the glory which He had with the Father before the world was, miss the comfort others have found in coming to Bethlehem's manger and gazing upon helpless innocence and utter dependence. The Medieval Church saw Him as King of kings and Lord of lords; the Modern Church sees Him as the growing Child, coming to man's estate. Both are true pictures, though imperfect ones. The modern mind may announce its inability to think of Jesus as having two natures in one person, but the Christmas message compels us thus to behold and worship Him.—Presbyterian Banner.

The Desire to Please.

The telephone gave a sharp ring. Mrs. Kent lifted the receiver and her old schoolmate heard this one-sided conversation: "Yes, this is Mrs. Kent."

"All right, Mrs. Dake." "He did!" "We'll have it replaced today, Mrs. Dake. I cannot tell you how sorry I am that it happened." "Have you sent him home?"

As if in answer to her question the side door opened and Hilman went to his room.

Half an hour later when he had departed for his father's office, Mrs. Kent sat down beside her guest. "I suppose you have a pretty good idea what has happened," she remarked with a rueful smile.

"I should say that Hilman broke a window."

"Exactly!" exclaimed his mother. "That is the second he has broken this vacation. We made him pay for the first out of his savings and thought that lesson would be enough, but he has done it again. Why do boys enjoy destroying things? Tell me, Susan."

"I hardly think Hilman enjoyed it. I heard his explanation and it seemed to me he disliked every minute of the rock throwing because his first experience told him he was likely to break a window."

"Yes, I gathered that from what he said," the mother agreed, "but he went on playing just the same. Sometimes I lose all patience with Hilman. If you can think of some explanation that will give me sympathy for him, Susan, please tell me what it is."

"Even if it brings you up for criticism?" Susan's eyes twinkled.

"Yes," Mrs. Kent consented. "It may be if I can criticize myself I can understand Hilman better."

"I remember that when you were much older than Hilman you were destructive in a far more serious way than he."

"How?" gasped Mrs. Kent.

"When I knew you at boarding school we attended many mid-night feasts together. Salmon salad—"

"Uh!" shuddered Mrs. Kent.

"As I was saying, salmon salad was the chief dish at all these revels. You knew it would make you sick, but still you never refused to eat it."

"Pray, wise friend, what has salmon salad to do with broken windows?"

"Salmon salad injured your digestion; a broken window injures a house. I had rather break a window than ruin my digestion."

"It is more sensible," Mrs. Kent agreed, "but you see I almost had to eat salmon salad. The girls never would have understood if I hadn't. Why, I believe they would have hated me."

"I gathered from what Hilman said that was the trouble in his case."

"What?"

"A desire to please and be understood."

"Yes?" questioned the Mother.

"When all the other boys threw rocks at the tin sign on Mrs. Dake's garage, Hilman could not endure being different and risking being misunderstood. He wanted to be pleasant and friendly and agreeable."

"You are right," Mrs. Kent nodded, "and now that you have discovered the cause, can you prescribe a cure?"

"Of course Hilman should not break windows. Make him pay for every destructive act, just as you are now doing, but remember he is a human being and dislikes being different and for that reason he is likely to follow the crowd even when he knows better. He is going through a trying time in his effort to adjust himself to the ways of the world. The desire to please is commendable; not for anything would

you have him rude or unpleasant. Grown people cannot always tell where the line is drawn between politeness and destructiveness. Deal firmly with Hilman, but always remember that this sin is really an overworked virtue."—Minerva Hunter.

For the Southern Churchman.

Christmas Chimes.

S. C. Vannix.

The bells we hear on Christmas Eve
Sound sweeter than at other times.
Unworthy thoughts soon take their leave
When listening to those Christmas
chimes:

"It came upon the midnight clear,
That glorious song of old,"
Hear them ring while Christians sing
This hymn o'er all the earth!

The air seems clearer on that night.
The bells send forth their peals afar.
We think about an ancient Flight:
And of a golden Guiding Star:
"O little town of Bethlehem!
How still we see thee lie;"
Hear them ring, while Christians sing
About His noble birth!

Each Christian's heart is full of love
Whene'er he hears the Christmas tale.
His thoughts are led to things above
Where Christ is throned beyond the
Veil:
"Oh, come, all ye faithful, joyful and tri-
umphant;
Oh, come ye, oh, come ye to Bethlehem;"
Hear them ring while Christians sing
Their hymns with reverent mirth!

So listen to those Christmas bells,
And fix your mind upon the sound
Which they send forth in joyous swells:
Hymns that are heard the whole world
'round:

"Hark! the herald angels sing
Glory to the new-born King";
Hear them ring while Christians sing
About His holy worth!

The Greatest Battlefield.

What a battlefield is the human heart! Within it the forces of light and darkness contend for the mastery, and the eternal destiny of an immortal being is staked upon the result. How they fight the troops of lust and passion, and selfish pride and ambition, led by Satan, and conscience and better impulses of the moral nature, quickened and reinforced by the Holy Spirit!

As long as life the conflict lasts, and the choicer the man, the fiercer seems to rage the struggle. The great destroyer strikes harder at a shining mark and exults most when he can lay low in the dust of defeat one dowered with unusual capacity for nobler service. Not this side of the grave can the Christian afford to lay his armor off or cease to be watchful. It will require our own best efforts, supplemented by the mighty power of God, to enable us to come off conquerors at last. Most unwise teachers are they who minify the weakness of human nature and the strength, malignancy and resourcefulness of the evil one.—New Orleans Christian Advocate.

"Nothing is ours to keep for ourselves. Money, talent, time, whatever it may be that we possess, is only ours to use. This is the great law written everywhere. No one owns anything for himself alone, and no one can live to himself alone."

For the Young Folks

Christmas Duties.

At Christmas, when the snow lies deep,
And bitter winds the valleys sweep;
When silvery frost shall crown the hill,
And all the earth is cold and still,
Remember then His flocks and herds,
Shelter His cattle, feed His birds.

At Christmas, when the rain comes down,
And gloomy want pervades the town;
When hope and charity are rare,
And all the world is chill with care,
Remember then His loving words,
And feed His little human birds.

When food is scant, and hearths are cold,
Stretch out your hands, and give your gold;
When Christmas bells their message ring,
Obey the Universal King:
To honor Him remember then,
"Be merciful, O sons of men!"

—S. A. Watson.

The New Year.

There are probably few persons for whom the coming of a new year does not bring a mental pause and some reflection, more or less serious, about life. We know that numbering the years is only a manner of speaking, a convenient device to assist us in appreciating where we stand in the journey of life, just as the clock face, with its hands, tells us how early or late in the day it is. We can say about any event, it occurred in 1914 or 1902 or 1895, or it will happen in 1925; and in so doing we get, unconsciously for the most part, an understanding about our own life and the point in it at which we have arrived. It all depends upon how far back you can go in your dates, or for what year in the future you can in wisdom and good conscience lay plans. Gradually these dates we give the years increase the content of the before part of life, and in a swift moment now and then, on a birthday or at New Years, a kind of solemn awe is stirred within us as we realize how large that side is and how small by contrast the after side is growing.

Probably most people, being philosophical in their way, do not waste much time in lamenting the past, nor in talking too much about the swift passing of the days. Rather they feel rising within them a strong desire and purpose to use well what time yet remains. No one ever believes he has gotten all he might out of life. Every one dreams of new regions to explore, new powers to exercise, new joys to taste. This is why the exhortation to redeem the time is never resented when it is given with wisdom and love.

To Christian people the entrance upon a new year has its special significance. The words *Destiny and Duty* can for none have more wonderful connotations than for those who have chosen Christ for Master and Lord. They are on the way to the fulness and perfection of life they are under the spell of the Lord of love; they have no higher, no lesser, plan or purpose than to walk as the Sons of God through the mazes of the temporal and material world. They have good need therefore to buy up the opportunities the days bring with them. And this must be all their mind; daily to remember Whose they are and Whom they serve, whither they are going and

whom they will wish to come with them, what as the children of the Highest they should do and with what spirit they should meet the changes and chances of this mortal life. Good need of wisdom and purpose and strength have those who will throughout the year walk in Christ's way. Let them begin with prayer, and continue in fellowship with Christ. Then it will not be hard to make the most of time and the end will be peace.

Christmas Town.

This story is about a little town—hardly more than a village—that is not to be found on any map. The little town was much like a real town, and the people who lived along its narrow little lanes were much like the people who live in your own town.

One year as the middle of December drew nigh it began to look as if Christmas in that town was going to be very different from the usual Christmas. Many things had gone wrong.

There was the old Candleman, who had made candles of all kinds for many years. In the summer he had been very ill, and now he was so old and weak that he could hardly see the flame of even his largest and roundest candle.

Then there was the Sweetsman, who made different kinds of candy to sell at Christmas time for the children. He too was very old; he had begun to find it hard to bend over the candy kettle and stir the bubbling syrup.

And there was a Toyman in the town. He knew how to make lovely carved wooden toys. Wood had always been plentiful, for the town was near a large forest, but that autumn a fire had burned so many trees that the Toyman's trade had been seriously hurt. Moreover, for some reason he could no longer get the wires and wheels that he needed for the kind of toys that children seemed to like best. So the Toyman had grown poor and was sad.

And there was a Bakerman in the town, a very skillful baker, whose work had formerly been known far and wide. He knew how to make delicate, delicious pies and all kinds of rich cakes and puddings. But a good many of his wealthy customers from the neighboring cities had died or moved away, and his trade had suffered a great deal. He had almost given up trying.

Christmas drew nearer and nearer. The trees sparkled with icicles, and the little streets were full of snow. Everyone in the place was poor that year; it was almost more than the fathers and mothers could do to get food enough for their children. But the children were counting the days before Christmas, and every night they looked at the stockings that they expected to hang beside their fireplaces.

The blind old Candleman shook his head now and then. He was afraid that there would be little to make merry with that year. He could not bear to think of the children's disappointment.

"Let me see; let me see!" he mused. "I wonder if anything can be done about it." For a long time before he went to bed he sat in the dusk thinking deeply.

The children kept on looking at their stockings and the days kept on pass-

ing until at length it was only two days before Christmas Eve.

That afternoon the old Candleman got out his melting pot and his wicks and his last lump of wax. Feeling his way round the shop and working as fast as he could, he made a fire and melted the wax. Then he divided it into even portions, and for every child in that little town he made a tiny, tiny Christmas candle. He shaped the candles beautifully and colored them scarlet. Then he lighted one to test it.

"I shall know by the heat," he said, "whether it is burning well."

Then a wonderful thing happened. As the old man held up the little candle in front of his face he could see, though very faintly, the lovely, golden flame, and it shone like a little unwinking star.

The Sweetsman was passing the window just at that moment and looked in, and when he saw the rows of little red candles he nodded his head.

"One small stick of candy would make a child happy," he said to himself as he hobbled away. "Well, well, I'll see what I can do."

An hour later there was the smell of hot sugar in his little kitchen, and he was twisting together long strips of red and white candy. Once he crossed the kitchen in such a hurry that he forgot his cane. That made him chuckle. "Why, I had almost forgotten I was lame," he said. Later when he looked at the row of little red-and-white peppermint canes he chuckled again and danced a sort of jig.

"I believe red-and-white canes are more useful than a brown one," he said.

The little son of the Toyman came running in on an errand for his father. It was too late to hide the sugar canes, and so the Sweetsman told him all about them. The little boy's eyes shone as he went running home.

He and his father had a talk. At length his father said, "I have no wood in the shop except some plain white pine, but we'll see what we can do."

"I know what we can do," said the boy. "We can make little wooden dolls and little wooden boats for all the children in town."

They went to work at once; the father cut and whittled, and the little boy put on the paint. All that afternoon they whittled and painted and all the next day. They whistled as they worked, each a different tune, but somehow the tunes seemed to blend. And at last there was a long row of dolls and a long row of boats on the shelf of the little shop.

The Toyman's son told the great secret to the Bakerman's little daughter, who was the boy's playmate. The little girl ran home with her cheeks very red and whispered something in her father's ear.

"Christmas pastries are made of rich materials," her father said sadly as he shook his head.

"Oh, not all of them!" the little girl cried. "Listen, father!" And she whispered again.

"Well, well," the Bakerman said. "Let's see what we can do."

Twenty minutes later he was mixing dough in a large bowl and ten minutes later the little girl was rolling out the dough. When they had finished, the kitchen table was covered with trays full of crisp brown cookies cut in the shape of Christmas trees and little Christmas bells and Santa Clauses.

Well, the next morning every single child had a toy, a handful of crisp cookies, a scarlet candle and a red-and-white candy cane! The old Candleman, the Sweetsman, the Toyman and the

Bakerman, the Toyman's little son and the Bakerman's daughter, almost sang for joy. So did the fathers and mothers; so did all the children, who found that they were just as happy with a little as with a great deal. And so it was a joyful Christmas in that little town.—Youth's Companion.

For the Southern Churchman.

The New Year.

Alice B. Joynes.

Comes the New Year, blithe and gay,
Lusty, young, and strong;
In his eyes a merry smile;
On his lips a song.

New Year, what have you to tell?
Why so full of glee?
One of sadness or of joy
Will your story be?

Shall we love you—shall we grieve
When you take your flight?
All the days you stay with us
Will the sun shine bright?

Bells are ringing, through the air
Is the sound of mirth.
New Year, New Year, will you bring
More of heaven or earth?

Seeking For a Gift.

A Christmas Parable.

Bettina lived in a lonely cottage on the mountain side. Far below she could see the village, and the people moving about, and when she was lonely she came to the door and looked at them and fancied herself among them. She gladly gave water from her clear spring to the infrequent passing travelers, but except for this she might almost as well have been out of the world.

One autumn when the fruits of her little garden were gathered in, she grew lonelier than usual. When she had tended to her cow and chickens, and set her one room in order, there was nothing to do but to gaze down at the village and see the children playing about and the red-skirted women going from door to door. As she stood at her open door one cold, clear morning she heard faintly the chiming of the bells. She listened and knew the melody they played.

"It is Christmas!" cried Bettina. "They play 'Christ is Born to Us This Day'."

She turned back and ate her breakfast. But her thoughts were in the village. Well she could picture the joyous scenes, the merry wishes, the feasting, the gifts for old and young.

"There is a gift for me, too, somewhere," said the girl. "I will go and see it."

She wrapped some food in a package, for it was a long, rough way to the village, and with her bundle over her shoulder she turned from her door and started down the mountain.

Half way down, where the highway to the nearest city crossed the path, she met an old man walking slowly, with bent head.

"Merry Christmas to you, father, and where are you going this day?" said Bettina.

"Times are hard in the hamlets and I go to the city to seek work that I may buy bread. But forgive me that I think of my trouble first. I wish you a Merry Christmas also."

"Have you food for your journey? Then you must have half of mine. Do not refuse. It is a Christmas gift."

And she put half of her good bread

and cheese and cakes in his pocket. And before he was out of sight he took a piece of bread and began to eat like one famished. Bettina went on, with her heart so light she did not know the way was long.

"I'm keeping Christmas," she said. "To be sure, I haven't received a gift yet, but I have given one, and that is a beginning."

Then she saw birds hopping about under the snowy trees and she crumbled one piece of her bread for them.

"Another gift!" she exulted. "And I thought I had nothing! Why, I am rich. I've given two gifts, and who knows but I may give another? I must look well to see if I can find one who needs anything that I have."

Later she met a gypsy woman carrying her babe. Usually Bettina had small patience with gypsies who wandered about instead of settling down to honest work. But because it was Christmas day she stopped with a kind greeting and then she said that the babe had beautiful eyes.

The mother's face lighted with a pleased smile, but even as she said it Bettina saw that the child was blue with cold.

"You should put warmer things on him, he will be ill," she said severely.

"But, mistress, I have nothing warmer!" said the gypsy mother, trying to gather him more closely into her arms.

Then Bettina saw that the mother, too, was blue with cold.

"Take my cloak," she said. "It is old, but warm, and will cover you both. No, I do not need it. My dress is of wool of my own spinning, and it is warm. Take it with my blessing. It is a Christmas gift."

And now Bettina sang for joy as she hurried along. Just outside the village she came upon a weeping child, an orphan, who lived with a farmer and his wife who had no time for Christmas nonsense. So, though the child's body was fed and clothed, her soul went hungry. But Bettina drew the child close when she heard her story and said, "There is a gift for you. It's in the pack on my back. See what I bring from it." And she drew out a new, bright penny and two of her own sugary cakes.

Then the child shouted for joy. Into the village went Bettina. The house doors were shut and all held festivals for their own.

The only one she met was a dark-browed woman who was welcome in no house of them all.

"God bless you and give you grace this Christmas day, my sister," said Bettina. She had nothing to give but the words, but somehow she knew this was the greatest gift she had given.

The bells still chimed softly from the church, and that door stood open, so Bettina turned her steps toward it. As she was entering she saw a stray dog in the porch that looked at her half in fear, and she gave him the last of her bread.

"Poor beast, you shall have your stomach filled on Christmas day," she said.

Then she sat awhile in the quiet church to rest for her journey home. And the benediction of the holy place moved her to tears. She felt in her pack for her handkerchief and felt something that had not been there before. She drew it out and found in her hands the jeweled Christmas crown.

Now there was a legend in that land, only half believed, that heaven itself gave a gift to one of its children on Christmas day. They told of how in old days the Christmas crown had been

found once in a shepherd's cot and once in the cabinet of a princess. Queens had offered riches for it and adventurers had sought for it. But for many years it had not been seen. Now the mountain girl Bettina held it in her hand.

She knew that blessings would follow her as long as she possessed it.

She put it on her head and went forth, and all the village came forth to look and wonder and question what she had done to win it.

"You must have given great gifts," they said.

"Alas, no," said Bettina. "I came seeking, but I saw those who needed the little I had and I gave. But it was so little that the crown cannot come of deserving. It is mine of God's grace."

And the angel who fashioned the crown smiled as he listened, for the shining jewels had been made of Bettina's gifts and love.—Zella Margaret Walters, in Mothers' Magazine.

Christ Was Born on Christmas Day.

By the Rev. Addison Berg Collins, D. D.

Speed the message on its way,
Christ was born on Christmas Day,
Left His throne and came to earth,
Angels heralded His birth,
As they sang o'er Judah's hill—
"Peace on earth—to men good-will";
Swell the chorus of the sky—
"Glory be to God Most High";
Speed the message on its way,
Christ was born on Christmas Day.

He whom men and angels praise,
Lord of lords, Ancient of Days,
Came to rescue and to save
Man from darkness and the grave,
Came to set the captive free,
And awake earth's jubilee;
Hail Him King—our lives to bless,
Jesus Christ our righteousness;—
Speed the message on its way,
Christ was born on Christmas Day.

Tell the story o'er and o'er,
Spread the news from shore to shore,—
"For the weary there is rest,"
And in Christ mankind is blest;
"Tidings of great joy," 'tis true,
Love Incarnate, man may view—
"He is Saviour, Christ the Lord,"
Owned on earth, in heaven adored;—
Speed the message on its way,
Christ was born on Christmas Day.

Exchanging Dollies.

"Oh, what a pretty new dress you have, Fay," said Stella as the two little girls stood together.

"Mama made it just for this evening," returned Fay. "She just finished it this morning."

The two little girls had come to Nettie's party and were taking off their wraps. Each of them carried a doll because they were to play with their dolls and have a doll drill part of the time. Each of them had her dolly closely wrapped up because it had been raining outside and they did not want to get them wet. They went down together into the large front room where other little girls were beginning to gather.

The rooms were very prettily decorated for the party. There were clusters of flowers and fir branches and cedar and ferns and pretty red candles here and there throwing out a soft mellow light.

Fay and Stella were standing beside a table with several candles on it when Stella gave a scream. "Oh! Oh! Fay," she cried, "your dress is on fire!" Then quick as a flash, Stella picked up a piece

of heavy paper lying near, pressed it on the burning place on Fay's dress, folded it together over the starting flames, and held it firmly there until the fire was choked out. The paper was quite damp, having been wrapped about some wet flowers just brought in, so that it did not start to blaze. Fay's pretty dress was spoiled and Stella's hands blackened, but everybody there was glad that no more harm than that was done, and that Stella had thought of such a thing to do and had done it so quickly.

"Now I will have to run home and get another dress on," said Fay. "And, oh, Stella, it was so good of you to stop the flames so quickly. Only think! I might have been burned to death if you hadn't."

Fay was gone about half an hour and while she was gone, the other little girls played with their dolls, but by the time she got back, they had put the dolls away and were playing another game. What a lively time they had, and bye and bye, there was cake and ice cream, and then Stella's papa came for her to go home. Stella said good night to Nettie and her mama and ran upstairs to get her wraps and her dolly. It was quite late when she got home and she was sleepy—so sleepy, indeed, when she began to undress for bed that she did not unwrap her doll.

"Martha Ann," she said, "you are such a good doll, I am just going to let you sleep in your cape tonight, and I know you won't mind."

Then into bed Stella tumbled and was asleep so soon, she didn't have time to think about anything hardly. But she thought of Martha Ann in the morning, and just as soon as she was dressed, she picked the doll up and began to take off her wrap, and it wasn't Martha Ann at all!

It was a fine new doll with the loveliest blue eyes, and golden hair and a fine silk dress with roses around the waist.

"I've taken somebody else's doll," cried Stella. "And I just wonder whose she is, and isn't she sweet and pretty?"

Now Stella had not had a new doll for a long, long time; neither had she had a new dress for the party the night before, and wouldn't she just have loved to keep that pretty new doll?

"But that wouldn't be right," she said. "I'll go ask Mama if I ought to take her back to Nettie's so they can find out who she belongs to. I suppose Martha Ann must have been taken by somebody else. I was in such a hurry when Papa came for me, or I would have looked at her better."

Stella's mama agreed with her that the only right thing to do was to take the new doll back and try to get Martha Ann again. The day was Saturday and soon after breakfast, Stella started out with the new doll. When she had gone a few blocks, she met Fay.

"Oh, Fay," she cried, "what do you

think? I made a mistake in the dark last night at Nettie's party, and took the wrong doll, and I got the loveliest new doll, and I'm taking her back. I wish I could keep her 'cause I never had such a lovely new doll, but that wouldn't be right. Isn't she sweet?" Stella unwrapped the doll so Fay could see her.

"Yes, she's pretty," said Fay, giving her a long look.

"Will you come along with me to Nettie's house?" asked Stella.

"No," Fay answered, "I've got to go down to the store and get some things for Mama."

Stella hurried on, and Fay, walking along very slowly, saw her enter Nettie's home, and then go out again in a few minutes. Nettie was along with Stella when she came out, and the two of them went down the street together, laughing and talking.

Fay hugged up closely in her arms the bundle she was carrying, and which Stella, in her excitement, had not noticed.

"Well, Martha Ann," she murmured, "your own mother did not know you. Of course I have you pretty well covered up in my shawl. There! There! Child, don't cry. I am going to take you back to her. And I'll never let on that I had you. Stella never had a nice new doll, and she's going to keep that one of mine that she took by mistake. Then, Martha Ann, you will have a very pretty sister! And I've got three other dolls and I don't care—so—very—much, and Stella was awful good to me last night when she put out the fire in my new dress, and I ought to do something very, very nice for her; but if she knew that new dolly was mine, of course she wouldn't take it. And she was just new and none of the other girls had seen her, so they wouldn't know—yes, Martha Ann, you are going to have a nice new sister, and you must be good to her."

And by that time, Fay had reached Nettie's home and the other two little girls were away out of sight. Nettie's mama came to the door when Fay knocked, and listened very intently while Fay explained that she wanted to leave Stella's old doll for her, and that she wanted Stella to have the new dolly, too, because she had never had a nice new doll like that.

"And will you please not tell Stella or Nettie, or anybody?" she asked as she finished explaining.

"No, dearie, I won't tell," said Nettie's mama. "It will just be a secret between you and me. And I think it is real sweet of you to do that way."

Stella, of course, had left the new doll at Nettie's house, telling Nettie's mama to give her to whoever came to claim her, but of course nobody came, and there the new doll and Martha Ann waited for Stella.

For about a week, Stella would not take either of them, but bye and bye when Nettie's mama urged her, she took the two dolls. "And if anybody comes after the new doll," she said, "please send them to my house."

"All right, dear," said Nettie's mama, but Stella still has both those dolls.—Selected.

The South's Best Book Store

HUNTER & CO.

105 E. Broad Street
Richmond, Va.
Stationers, Engravers, Bookmen
Prompt and Reliable Service.

Richmond Printing Co.

Anything in the Printing Line.
CHURCH WORK A SPECIALTY
Phone Mad. 956
20th & Main Sts. Richmond, Va.

1924 Edition

Now Ready

Manual of
Family Prayer
With Church
Calendar and
Bible Readings.

The Manual has been revised and improved. The Calendar is the style that hangs on the wall, necessary in every home, no matter what calendars in leaflet, card or book form may be in use.

The Brotherhood effort to promote the practice of Family Worship has met with wide commendation. The Manual and Calendar provide a simple means of starting this helpful habit, and continuing it throughout the year.

50c. postpaid. Two for a Dollar.

BROTHERHOOD OF ST. ANDREW
CHURCH HOUSE,
202 S. Nineteenth Street,
Philadelphia.

HAVE YOU READ

The Armor of Youth

By Dr. W. Russell Bowie.

"This latest volume is quite up to the high standards Dr. Bowie himself set in his former works."

The "Talks" it contains are fresh and spontaneous in their subjects, and convey a helpful and needful lesson to youthful hearers. Price \$1.25.

SUNNY WINDOWS and other sermons for Children\$1.25
THE CHILDREN'S YEAR—52 five-minute Talks to Children\$1.25
THE ROAD OF THE STAR....\$1.50

Order now from

SOUTHERN CHURCHMAN CO.

Richmond, Va.

Crannell's Pocket Lessons

Full Bible text for all the International Lessons for 1924, with Analyses, References, and Daily Bible Readings. Vest-pocket size, 2 3/4 x 5 1/2 inches. 202 pages. Strong cloth binding. 35 cents.

The Judson Press

1701-1703 Chestnut St., Philadelphia, Pa.



XANTHINE!

Restores Gray Hair to Its Natural Color

REMOVES DANDRUFF AND SCURF

Invigorates and prevents the hair from falling out

MARVELOUS IN ITS EFFECTS

For Sale by Druggists, or Sent Direct by Mail

XANTHINE COMPANY, Richmond, Va.

Price \$1. per bottle, trial size 50c. Send for circular

THE DUBOSE MEMORIAL CHURCH TRAINING SCHOOL

Monteagle, Tenn.

School year from March 15th to December 15th.

For catalogue and other information, address

REV. MERCER P. LOGAN, D. D., Dean,
Monteagle, Tenn.

Dewey's WINES

for Sacramental Purposes

Many different types of wines for religious purposes, sweet and not sweet, to suit all requirements. The House of Dewey (65 years under three generations of the family), guarantee these wines absolutely pure.

Affidavit blank and price list mailed upon request.

H. T. DEWEY & SONS CO.

Established 1857

138 Fulton St., N. Y.

Cellars Egg Harbor, N. J.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriage notices not exceeding forty words, \$1.00. Death notices, not exceeding forty words, inserted free. Over only words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

HOME SCHOOL.

Retarded Children—An ideal suburban home, where a limited number of children of slightly retarded mentality can have individual instruction and care under teachers of twelve years' experience in this line of work. Address Miss Sue I. Schermerhorn, Colonial Place, Richmond, Va., R. F. D. 2.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin St., Richmond, Va.

BOARDING, ATLANTIC CITY, N. J.
THE AIMA, 20 South Iowa Avenue; near Board-Walk. Chelsea section; attractive home, enjoyable surroundings, excellent accommodations. Fall and winter seasons.

PECANS FOR CHRISTMAS.

5 lbs. Paper Shell\$3.75
10 lbs. Hard Shell 3.56
Delivered postpaid.

SARAH M. ARD,
Lumpkin, Ga.

TO BUY STAMPS.

Wanted to buy old U. S. and Confederate postage stamps, on or off the original envelopes. Only issues previous to 1880 desired. Look up that old box, or trunk, of letters.

DR. C. W. WELLS,
18 N. Burnett St.,
East Orange, N. J.

FRESH VIRGINIA PEANUTS.

Want you to send \$1.00 for five pounds Fresh, New, Virginia Shelled Peanuts, direct from the farms where they grow. Best and cheapest nuts known to human taste. Make good gifts and for party occasions. Ship promptly parcels post, paid to your door. 100 lb. bag 12 cents F. O. B. Franklin.
J. R. HOWELL,
Franklin, Va.

COPIES WANTED.

Owing to the extraordinary demand for the Southern Churchman of recent weeks, the issues of December 1, 8 and 15 are exhausted. Subscribers having used copies of these issues, that can be spared, will confer a favor by sending them at once to this office.

SOUTHERN CHURCHMAN CO.,
Richmond, Va.

ALTAR FURNISHINGS.

THE CATHEDRAL STUDIO & SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15. Surplices and exquisite Altar linens, Church vestments imported free of duty. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

SITUATION WANTED.

POSITION WANTED BY EXPERIENCED matron wanting to make a change. Church institution in Virginia preferred. Address "F," care of Southern Churchman.

HELP WANTED.

WANTED—FOR JANUARY, A TEACHER for a mountain mission school. Home with matron close by. For particulars write Miss Hamilton, Brown's Cove, Blackwell Hollow, Virginia.

WANTED, A PRIEST TO ASSIST WITH Chapel services. Very light duty, suitable possibly for elderly man, one not physically strong or one temporarily

out of work, looking for new position. Must be able to sing the service. No preaching, no pastoral work. Lodging, food and seventy-five dollars a month. From January 27th to middle of June.

ST. STEPHEN'S COLLEGE,
Annandale-on-Hudson, New York.

Obituaries

REID. Entered into rest, Monday, December 3, 1923, at her home, in Alexandria, Virginia, EMMA CATHERINE REID, daughter of the late William A. and Mary Cassandra Reily Jackson, and widow of the late Colonel Legh Wilber Reid.

"Well done thou good and faithful servant; enter thou into the joy of thy Lord."

SHIELD. ROBERT L. SHIELD entered into eternal rest on Wednesday, December 12, 1923. He is survived by his widow, Margaret Custis Shield. Mr. Shield was born near Shield P. O., Accomac county, Virginia, April 18, 1862.

WISE. Entered into life eternal at Honolulu, T. H., November 22, 1923, REAR ADMIRAL WILLIAM C. WISE, son of the late Dr. James Wise and Virginia F. Caldwell, of Lewisburg, W. Va. Interment in Arlington Cemetery December 13, 1923.

TABB. Died, at her home, in Farmville, Virginia, on November 8, 1923, MRS. PATTIE MASTERS TABB, in the seventy-eighth year of her age. Mrs. Tabb was the daughter of Major Leander Masters and his wife Jane Rebecca Eggleston and widow of Colonel William Barksdale Tabb, of Amelia County. She leaves one daughter, Jennie Masters Tabb, of Farmville, Va.

ROBERT L. SHIELD.

MR. ROBERT L. SHIELD entered into eternal rest on Wednesday, December 12, 1923. He is survived by his widow, Margaret Custis Shield. Mr. Shield was born near Shield P. O., Accomac County, Va., April 18, 1862. For more than thirty years he has been a prominent merchant in this county.

A devout Churchman. For many years Senior Warden and Church School Superintendent of Holy Trinity, Onancock. In his passing the Church, community and Diocese have lost an honored and valuable member.

"Love's redeeming work is done,
Fought the fight, the victory won."
H. N. L.

A. S. GROSSER.

MR. A. S. GROSSER, a venerable Churchman, a former member of the Southern Churchman staff, died at his home in Barton Heights, Richmond, on Tuesday, December 18, in the eighty-second year of his age.

Soon after the organization of the present Southern Churchman Company Mr. Grosser became Assistant Editor and Business Manager of the paper and served it faithfully for several years in that capacity. He was one of the founders of the Church of the Epiphany, Barton Heights, from which church his funeral was conducted on Thursday morning, the twentieth instant.

FREDERICK WILLIAM HOYT.

Resolutions.

At a meeting of the Wardens and Vestry of the Church of the Advent, Williamston, North Carolina, held December 14, 1923, the following minute was adopted:

The Wardens and Vestry of the Church of the Advent, mindful of the loss which this Parish, community, Diocese and Church at large have sustained in the death of Frederick William Hoyt, do place on record this expression of their appreciation of his life and labors.

For nearly fifteen years Frederick William Hoyt was a faithful and conscientious communicant of this Parish, and for a period of fifteen years he was a loyal

and devoted member of the Vestry of the Church of the Advent.

It is a pleasure to us to remember and to record that he came to us from Washington, North Carolina, there having been a member of the Vestry of St. Peter's Church, that he was made a member of the Vestry of the Church of the Advent and was serving as such when the end of his life's journey came.

In all duties, occupations and responsibilities he gave himself untiringly and he performed them with the clear vision and with a good effect of a man of inflexible integrity and blameless life. Wise in counsel, generous in support, faithful in his duties, he was a fine type of the loyal, practical Churchman, and he has passed to his reward in the confidence of a certain faith and in perfect charity with the world.

Some time before his death he was incapacitated for active service, but with untiring zeal, unbounding love and ever increasing faith, he continued to serve as an active member of the Vestry of this Parish, and in doing this he gave the best that was in him to the Church he loved so much.

Truly he fought the good fight and, having finished his course in faith, he now rests from his labors.

In this community he was an example to all of a life well lived, well spent in the service of fraternity, Church and State.

In this Parish he was a faithful officer, a zealous worshipper, a wise adviser and generous benefactor. We, his comrades, we, who associated with him in the duties of Church with heavy hearts, realize that his seat is empty; and his memory is treasured by us with gratitude and high respect.

May the blessed Lord grant him the rest and refreshment of Paradise, and, at the last, a share in the inheritance of His Saints in Life.

Resolved, That a copy of this minute be sent to his family, his brothers and sisters, the Mission Herald, the Carolina Churchman and the Southern Churchman and to the Diocesan Secretary, and that it be read at the main service of the Sunday following.

By the Committee,
H. M. STUBBS, S. W.
M. S. MOORE, J. W.
CLAYTON MOORE, Clerk.

Personal Notes

The Rev. A. A. McCallum, rector of St. Luke's Church, Lebanon, Pa., has accepted a call to St. Paul's Church, Washington, D. C. He will take up his work in his new field after the holidays. Mr. McCallum did splendid civic work in Lebanon, and the city will miss him sorely.

The Rev. W. Herbert Mayer, M. A., for nearly nine years rector of Old St. Paul's and Hanover Parishes, in King George County, Va., has accepted a call under Bishop Guerry, of South Carolina, and will assume his duties there the first week in January. His address will be The Rectory, Marion, S. C.

The Rev. J. Lawrence Ware, for some years past the Executive Secretary of the Department of Religious Education of the Third Province, has accepted the call of Trinity Memorial Church, Warren, Pa., and will begin his work there shortly.

The Rev. Jeffrey Jennings, Ph. D., rector of Grace Church, Pittsburgh, Pa., has declined the call to become vicar of St. Andrew's Parish, Baltimore, Md.

The Rev. Clarence R. Wagner, who served very acceptably as curate of St. Luke's Church, Scranton, Pa., the Rev. Robert P. Kreidler, rector, received an unanimous call to become the rector of St. Paul's Church, Bound Brook, Diocese of New Jersey, and began his work there on December 15.

The Rev. George C. Graham, formerly of St. John's Church, Massena, N. Y., has entered upon his duties as rector

of Calvary Church, Wilmington, Del.

The Rev. F. B. Gaskill, of Shelburne, Nova Scotia, has accepted the appointment of the Bishops of Bethlehem, Pa., to become the "Wayne County Missionary." He is to begin his work on March 1, 1924. Scattered throughout the county of Wayne are a number of small villages which the Church serves by appointing a county missionary.

The Rev. W. F. Bumstead, of Toronto, Can., has accepted the call to be rector of Kingston Parish, Mathews County, Va., with residence at Mathews, Va.

The Ven. Harvey P. Walter is in charge of St. Stephen's Church, Wilkes-Barre, Pa., since the consecration of the rector to be Bishop-Coadjutor of Bethlehem and until the arrival of the newly elected rector, the Rev. Dr. Flinchbaugh.

Ordinations.

On the First Sunday in Advent, in St. Stephen's Church, Casselton, N. D., the Rev. Homer R. Harrington was ordained to the priesthood by the Rt. Rev. J. Poyntz Tyler, D. D. The candidate was presented by the Rev. N. E. Elsworth, of Jamestown, who also preached the sermon, and with Rev. F. H. Davenport, of Mandan, assisted in the laying on of hands.

At Gethsemane Cathedral, Fargo, N. D., on Sunday, December 16, the Rev. Peter Edwards was advanced to the priesthood by the Rt. Rev. J. Poyntz Tyler, D. D. The candidate was presented by the Rev. Charles W. Baxter. Dean Cowley-Carroll preached the sermon, and the dean, Mr. Baxter and the Rev. Homer R. Harrington assisted in the laying on of hands.

On Sunday, December 16, in St. Paul's Church, Baltimore, Mr. Arthur Lee Kinsolving, B. A., who recently returned from England, where for the last three years he has been a student at Oxford University, was ordained to the diaconate by the Rt. Rev. George Herbert Kinsolving, D. D., acting for the Bishop of Maryland. The sermon was preached by the father of the candidate, the Rev. Arthur B. Kinsolving, D. D., rector of St. Paul's Church.

An unusually large congregation attended the service of the ordination to the priesthood of the Rev. Steward Franklin Custard, the curate of the Pro-Cathedral Church of the Nativity, Bethlehem, on the Third Sunday in Advent, December 16, 1923, 11 A. M.

The two bishops were present, Bishop Talbot presiding and Bishop Sterrett preaching the sermon on the text, "We are God's fellow-workers."

Mr. Custard was presented by the Very Rev. D. Wilnot Gateson, the dean of the Pro-Cathedral.

Mr. Custard was formerly a Methodist minister. He is a graduate of Syracuse University, from which institution he received the degree of Bachelor of Arts. He also attended Drew Theological Seminary and later the General Theological Seminary, from which he was graduated last May, receiving the degree of Bachelor of Divinity.

Mr. Custard is a young man of fine personality, and with his exceptional preparation is expected to make speedy progress in the Church and to render valuable service as a priest of the Church.

H. P. W.

Deaths.

The Rev. William Byrd Page Harrison, assistant minister at St. Luke's Church, Baltimore, Md., died at the Church Home in Baltimore on Tuesday, December 18, aged forty-eight. Funeral services were held in Baltimore on Friday, and the body was taken to Philadelphia, to be placed in the family vault there.

Mr. Harrison, a son of Henry Harrison, was born in Sussex County, Va. He graduated at Union Theological Seminary, New York City. He is survived by his father, now living at Miami, Fla.; two sisters, Mrs. Randolph, wife of Dr. Robert C. Randolph, Boyce, Va., and Mrs. Harrison Taylor, Philadelphia, and one brother, S. B. Harrison, Miami, Fla.

For the New Year.

This I would like to be—braver and bolder.

Just a bit wiser because I am older,
Just a bit kinder to those I may meet,
Just a bit manlier taking defeat;
This for the new year my wish and my plea;

Lord, make a regular man out of me.

This I would like to be—just a bit finer,
More of a smiler and less of a whiner,
Just a bit quicker to stretch out my hand
Helping another who's struggling to stand;
This is my prayer for the new year to be:

Lord, make a regular man out of me.

This I would like to be—just a bit fairer,
Just a bit better and just a bit squarer,
Not quite so ready to censure and blame,
Quicker to help every man in the game,
Not quite so eager men's failings to see,
Lord, make a regular man out of me.

This I would like to be—just a bit truer,
Less of the wisher and more of the doer,
Broader and bigger, more willing to give,
Living and helping my neighbor to live;
This for the new year my prayer and my plea:

Lord, make a regular man out of me.

—Inland Poultry Journal.

The Incarnation.

No one can ever estimate what it has meant to human history that year by year there has been kept alive our faith in the teaching of "Immanuel, God with us," which is the meaning of "The Incarnation." It brings the highest freedom to the individual and to society, advances civilization, softens man's dealing with man, contains assurance for the future, and weaves a golden halo over every experience.

"The tabernacle of God is with men"—a human Body in which the eternal Word deigns to dwell forever, in which our Saviour is now clothed at the right hand of God, so that He could declare: "He that hath seen Me hath seen the Father." That tabernacle includes all faithful. "Lo, I am with you always." There is more to the Christian life than man can see. It is the hidden fellowship with the Master through which men "take knowledge" of their experiences; it is the ennobling touch of every human endeavor; it is the sustaining power in every temptation; it is the illumined pathway out of every perplexity; and it is the guiding star as night closes in. Ours is the privilege to share in that Extension, and to live with Christ in the Spirit.—The Rt. Rev. D. L. Ferris, D. D.

Indwelling.

The wonder is that God is willing to live in lives like ours. But this was the glory of the creation and it is the miracle of the incarnation. Into our human life, into our human hearts, one by one, God condescends to come. There could not be any marvel greater than this, except the marvel of our blindness and wickedness in keeping out what is so ready to come in. "Behold, I stand at the door and knock: if any man hear my voice and opens the door, I will come into him." This is the richest offer that can be made to life. Into the poor shack of manhood, decrepit and unsightly at its best when untenanted by God, God's Spirit offers to come to make it great and glorious and to flood it with beauty and peace. Oh, let us open wide to the in-pouring of that which makes each of us a temple of the divine.—Selected.

A Clergyman, taking occasional duty for a friend in a remote country parish, was greatly scandalized on observing the old verger, who had been collecting the offertory, quietly abstract a fifty-cent piece before presenting the plate at the altar-rail.

After service he called the old man into the vestry and told him with some emotion that his crime had been discovered.

The verger looked puzzled for a moment. Then a sudden light dawned on him.

"Why, sir, you don't mean that old half-dollar of mine? Why, I've led off with that for the last fifteen years."—Everybody's Magazine.

"PIRATES!" ROARED THE COLONEL.

"As You Please," Responded Peter Blood, Captain of the Arabel. He Gave an Order. A Plank Was Run Out Over the Vessel's Side, and—

Washington, D. D. (Special).—The adventures of this gallant soldier-of-fortune constitute one of the finest romances ever written—equal to Stevenson's "Treasure Island." It is by Sabatini, a writer whose fame is world-wide, and the name of it is "Captain Blood." It is one of the current best-selling books, which retails at \$2, but those who read this notice can get it for 15 cents. The publishers of the Pathfinder, in order to acquaint new readers with their fast-growing national news weekly, which already has over half a million subscribers, will send their magazine 13 weeks, including this splendid serial, for only 15 cents. Besides giving the best of fiction, the Pathfinder keeps its readers informed on domestic and world affairs. It is a veritable mine of information on all subjects. There is no other magazine like it. Send your 15 cents without delay. This exciting story will begin in the January 5 issue. Address The Pathfinder, 150 Langdon Station, Washington, D. C.

VERSES BY THE WAY.

Bishop Darlington's Latest Book
With Foreword by Edward Markham

"A verse oft reaches him
Who would a sermon fly."

Price, \$1.50.

BRENTANO'S

Fifth Avenue and 27th Street
New York.

R. L. Christian & Co

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

Agents for

PAGET AND SHAW AND MIRROR**CANDIES.**

Special attention given to out-of-town orders.

Catalogue mailed on application.

School Desks,
Opera Chairs,
Folding Chairs
Kindergarten Chairs,
Church Pews,
School Supplies,
Blackboards



Southern Desk Co., Hickory, N. C.

GRAIN, HAY, FEEDS**FIELD SEEDS AND BASIC SLAG****S. T. Beveridge & Co**

Office: 7th and Byrd Sts.

Warehouse and Elevator: 6th to 7th
and Byrd Sts.

Richmond, Va.

The 6%

First Mortgage Bonds that we recommend for investment net a good return and are **SAFE**.
We own them outright.

* * *

When the reader has money to invest, we invite a call
or letter of inquiry.

* * *

Virginia Trust Co.**THE SAFE EXECUTOR,**

Richmond, Va.

Capital Stock	\$ 1,000,000.00
Surplus Earned	\$ 1,000,000.00
Held in Trust	\$25,000,000.00

Very Marked Improvement

... IN ...

Congregational Singing

The Rector of Grace Church, Providence, Rhode Island, writes:

"All of us have felt the very marked improvement in our congregational singing which the placing of the musical edition in the pews has achieved here, and our gratitude for the New Hymnal is lively."

(Signed) PHILEMON F. STURGES.

The New Hymnal

WITH THE MUSIC SCORE

THE CHURCH PENSION FUND

14 WALL STREET,

NEW YORK